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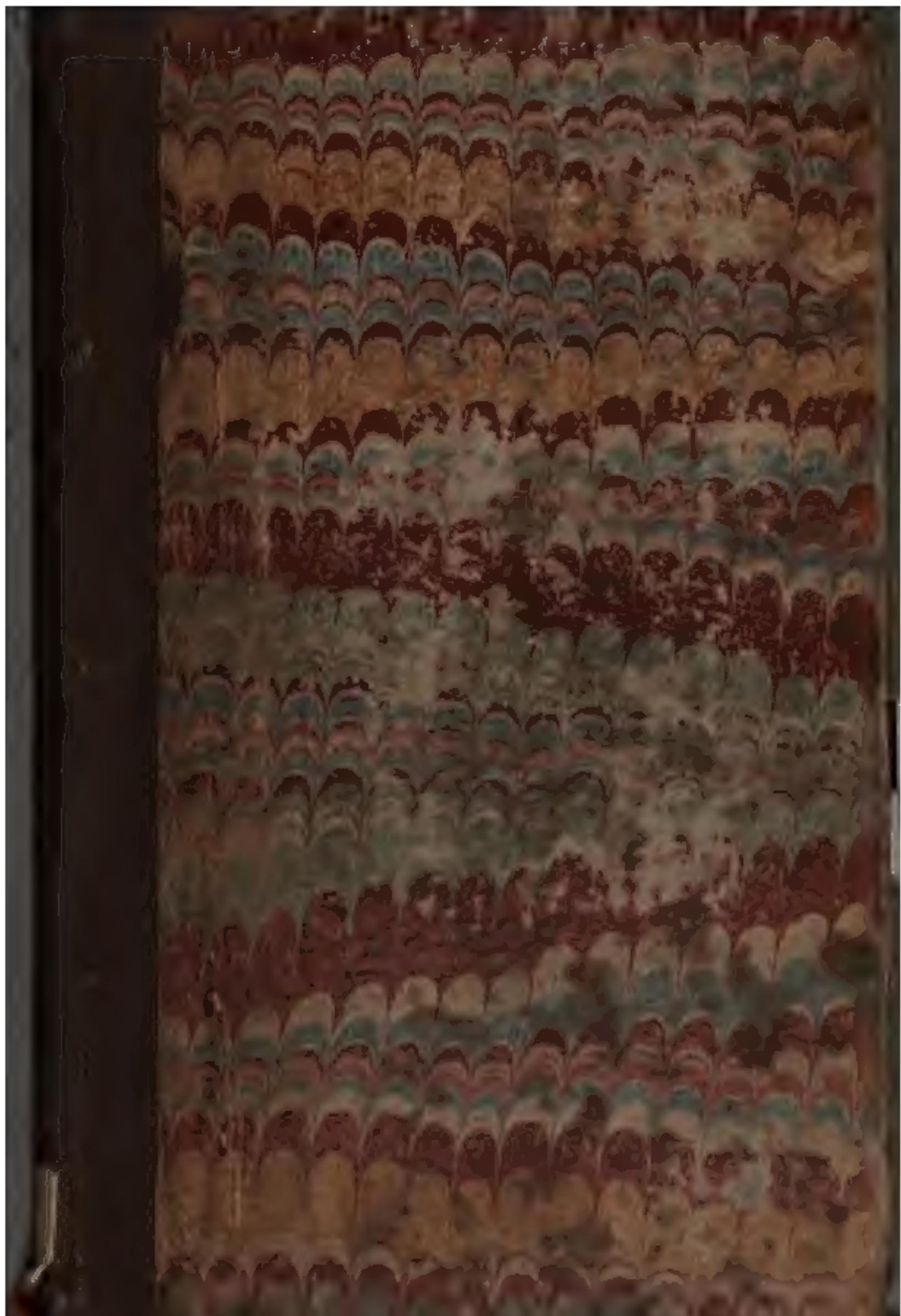
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T.FINCH
Coll. Di Joh. Bapt. Oxon.



TAYLOR INSTITUTION.

BEQUEATHED
TO THE UNIVERSITY
BY
ROBERT FINCH, M. A.
OF BALLIOL COLLEGE.



THE
Sixth Volume
OF
LETTERS
Writ by a
Turkish Spy.

Who lived Five and Forty Years,
Undiscover'd, &c.

P A R I S:

Giving an Impartial Account to the *Divan*
at *Constantinople*, of the most Remarkable
Transactions of *Europe*: And discovering
several *Intrigues* and *Secrets* of the *Christian*
Courts (especially of that of *France*) contin-
ued from the Year 1659, to the Year 1682.

The Sixth Edition.

Written Originally in Arabick, Translated into Italian,
and from thence into English, by the Translator of
the First Volume.

L O N D O N:

Printed for *H. Rhodes, D. Brown, J. Nicholson,*
B. Took, and G. Strahan. MDCCVII.



TO THE READER.

AS superfluous as *Prefaces* seem, yet there is one thing which makes it in a manner necessary to prefix a few Lines to this *Volume*, in regard there is an Occasion given by the Objections some Gentlemen have been lately pleased to make against the Style of the *English* Translation. These Persons having by a very costly Inquisitiveness, found and procur'd the *Italian* Copy of these *Letters*, and compar'd them with the *English*, pick many Faults in the latter, which they wou'd fain improve to the lessening the Reputation of the *Turkish Spy*, or at least to the heightening their own Characters, as Wits and

To the READER.

and Criticks, Masters of Languages, and the Grand Patentees of Humane Sense.

In the First Place they say, the *Italian* Translation keeps close to the Original *Arabick*; whereas the *English* abounds too much with *Anglicisms*, which are not sufficient to express the Author's Primitive Sense.

How impossible a Thing it is, to please all People in Undertakings of this Nature! Formerly they were offended that so many *Turkish* and *Arabick* Words were left untranslated. And that being answered in the *Preface* to the *Fourth Volume*, they have now form'd New Arguments out of that very Answer, to assault us on the contrary Side, and tax us with being too *Vernacular*. 'Tis true, the *Letters* they have sent to the *Bookseller* on this Account, are not subscrib'd at Length. Yet, by Accident, one of the Gentlemen's Hand-Writing is known. And tho'

To the R E A D E R.

tho' we acknowledge him to be an Ingenious Person, and a Man of Learning; yet I believe he would be unwilling his *Letter* should here be expos'd in Print (or the *Original* shew'd to some that know him, and perhaps may claim an Equal Rank among the *Criticks.*)

But to come to the Purpose; I have often heard *Translations* blamed for keeping too close to the *Original Phrase*, but never any before this, for a Negligence that is absolutely necessary to retain the Sense of a *Foreign Author*. All the World knows there is a vast Distance between *Arabick* and the *Languages of Europe*; and if the *Italian Translator* was more exact in forming his Words up to a near Imitation of the *Eastern Proprieties of Speech*, no doubt but Impartial Men will rather Censure it as a Fault, than cry it up for an Excellency; since nothing sounds well in any *Language* which is not deliver'd in the *Natural Idiom.*

To the R E A D E R.

Every thing ought to be writ in as Familiar a Style as we Discourse; especially *Letters*, which are but a Proxy-Method of Conversing at a Distance. And he that Translates out of one *Language* into another, ought to aim Chiefly at this, That he be sure to retain the *Original Sense*, and render it smooth and easy to the Reader. The Flowers of *Arabia* and *Italy*, when once Transplanted to our barren *English Soil*, lose their Virtue and Beauty, till they are Naturaliz'd: What then must we expect from their Weeds? Doubtless, there are some Peculiarities in all *Languages*; and to Translate *Verbatim* from so Remote a *Tongue*, would sound as harsh as *French* does in an *Englishman's Mouth*, when he pronounces it as 'tis writ.

What I have more to say, is, That as this *Volume* contains a *History* of things transacted within the Memory of most Men now living; so the Two succeeding *Tomes* fall down

To the R E A D E R.

down lower and nearer to the present Times: Giving an Account of Events whereof many have been Eye-witnesses, and wherein not a few have had a Personal Share either by way of Action or Suffering, Profit or Damage; which must needs afford Delight to thinking Men, since there is nothing more Agreeable to Mortals than to reflect on the former Passages of their Lives, according to that of the Poet ::

Hæc olim meminisse juvabit..

Besides, for the farther Encouragement of the Càndid Reader, he may assure himself, that toward the Conclusion of the Last *Volume*, he will meet with several *Secrets* between the *French* and *Turkish* Courts, which will discover the true Source of the *Present War* between the *Emperor of Germany* and the *Grand Signior*; and give a Glimps of the Private Machinations and Springs which have put

To the R E A D E R.

all Europe into the Hurly-burly 'tis
now in.

I have but this more to say, That
we hope to be more Speedy in pub-
lishing the Remainder of these *Let-
ters*, than we have hitherto been in
the Former *Volumes*. Reader, A-
dieu.

A TA-

A

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LETTERS

LETTERS

Writ by

A Spy at *P A R I S.*

VOL. VI.

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LETTER I.

Mahmut the Arabian at Paris, to Dgnet Oglou, his Friend at Constantinople.

IT makes me smile sometimes, when I reflect how often I was put to it for an Address suitable to the Manners of the Nazarenes, and the particular Mode of *Paris*, when I first arriv'd at this City : For, thou know'st we had other Employments, than to learn Fashions and Conge's at *Palermo*. The Mind of a Slave is dejected under

under the Circumstances of his *Captivity*; so that he has not Leisure to regard any thing, but how to accomplish his daily Task, and to please his *Patron*. All his Study and Care is bent upon this, and there's no room left for generous Thoughts; Neither has he Means or Courage to venture on Projects, or improve the present Occurrences in order to his future Happiness. Nay, he hardly dares think of ever being happy again. This was my Case, and I believe 'twas not much better with thee.

Yet, Notwithstanding all the Rigorous Usage I had, the *Bastinado's*, Kicks, Bruises, Cuts and Wounds, I receiv'd from the Hands of that barbarous *Giafer*, my *Master*, which made me sometimes incapable of doing him any *Service* by Day, or of taking any *Rest* my Self by Night, I was resolv'd to find some spare Time for Books. I rose early, and went late to Sleep; neglecting no Moment, wherein I cou'd apply my Self to Study. The Acquaintance I had with that *Sicilian Carpenter*, our Friend, was of singular Advantage to me in this kind: For, thou may'st remember, he was well stock'd with many ancient and learned *Treatises*. He furnished me with *Plutarch*, *Polybius*, *Strabo*, *Pliny*, and other *Histories*. All which, and many more, I devour'd with Greediness; for I had a strong Appetite to Knowledge. And after my Redemption, I pas'd away some Time in the *Academies*, where I learn'd the knotty Tricks of *Logick*, how to split *Moods* and *Figures*, and chain one *Impertinent Syllogism* to the Tail of another to Eternity. I also ran through a Course of *Philosophy* and other *Sciences*. Neither was I altogether ignorant of Men: For the Reading of *Histories*, fits a Man the better to make Practical Experiments in the Affairs of the *World*. To which also, *Philosophy* is not a little helpful, in directing our Observations on the various Tempers of *People*, Mens personal Dispositions and Singularities, with the

the Humours and Customs peculiar to this or that Nation. For these things depend many times on the difference of the Climate, the Nature of the Soil, the Qualities of the Air, and the Manner of their Diet.

But neither History, Logick or Philosophy, were able to efface the Impressions of my early Years, or unteach me the Manners in which I had been educated from my Infancy. I brought *Arabia* and *Constantinople* along with me even to Paris. And because I had not been used to dissemble the Profession and Carriage of a Mussulman, during my Thraldom in Sicily ; I was at a Loss in my Deportment, when I came first hither.

How often have I been like to discover my self by pronouncing the Sacred *Bismillah*, either when I sat down to eat, or put a Glass of Water to my Lip^s; or when I began any other Action of Importance ? So likewise in uttering the *Nandillah*, after a Repast, or when any thing happen'd which prompted me to praise God.

When I met any of my Acquaintance in the Streets, I was apt to forget that I had a Hat on. And instead of putting off that, according to the Fashion of the Franks, I laid my hand on my Breast, and sometimes bowed so low, that my Hat fell off from my Head, before I was sensible of my Error.

If I had Occasion to address my self to a Person of Quality, I was ready to take up the Bottom of his Cloak, Gown or Robe, and to kiss it in Token of reverence, as the Custom is in the East, when we salute the *Grandees*. Nay sometimes I could not bear falling on my Knee, or prostrate on the ground before *Cardinal Richlieu*, and those of his high Dignity. All which, nevertheless, passed on without Clownishness, and want of courtly Education, which teaches the Nice *Punctilio's* of Address. They took me for a kind of Moldovian Rustick,

without any farther Jealousie. Or perhaps, they smil'd at all this as some singular Caprice or Humour, like that of the Philosopher *Pasicles*, who coming to salute a great Captain, and the Ceremony of those Times requiring him to touch the Captain's Knee, he laid his Hand on his Genitals. At which the Captain being affronted, and thrusting his Hand away with scornful Words; *What!* says the Philosopher, does not that part belong to you, as well as your Knees? It often diverses my Melancholy, to consider how many Errors of this kind I have committed, not through Ignorance, or any Cynical Humour, but only in pure Oversight, and Forgetfulness.

It was a long Time 'ere I could frame my Fingers to handle a *Knife* and *Fork* at Meals, as is the universal Custom in these Western Parts; Whereas thou knowest, we make use of no other Instruments in Eating, but our Fingers and Teeth. Whence it was, that I could not sometimes forbear thrusting my Hand into a whole Dish of Meat; which is counted a great Indecency in France. And after I was reconciled to those nicer Instruments of *Voluptuousness*, so as to carve my Meat *a la Mode*; yet when once I had it on my own Plate, I laid aside those Tools as useless, and tore it asunder with my Fingers and Teeth, feeding *a la Turcesque*, as the French call it; that is, like a *Musselman*.

Nevertheless, no Body suspected me; but all these Miscarriages pass'd for Moldavian Barbarism, the salvage Customs of that my supposed Country. I tell thee, that tho' the Manner of eating among the French, seem to have something more of Nearness and Delicacy in it; yet it appears full of Softness and Luxury, and I cannot in Reason prefer it to the more natural and simple Method of Diet, us'd in the East. Neither wou'd the Franks themselves condemn us for Salvages in this Point, as they commonly

monly do, did they but consider, that this Negligence very well becomes Men of the *Sword*; and that in their *Campagnes*, their own Generals are ambitious to appear careless in every thing relating to their Body.

Doubtless, the ancient *Romans*, who brought the greatest part of the World under their Power, shun'd all Finenesses in *Diet* and *Apparel*, till such time as their *Manners* were debauched, and their *Empire* in its *Decline*. Our *Annals* record, That when *Sultan Selim* lay down with his Army before a certain Place, and the Governor of the Town sent Commissioners to treat with him about a Surrender; they found him at Dinner, which consisted only of two or three *Onions*, a little *Salt* and *Bread*.

Histories also relate of the faithful *Omar*, Successor of the *Prophet*, That when he was with hi. Army not far from *Jerusalem*, the *Nazarene Prince* who govern'd that City, sent a Spy into the Host of the *Musulmans*, to observe their Discipline, and bring him a lively Character of their *General*. The Spy went according to his Master's Order. And having tarried some time in the *Arabian Camp*, returned again, and thus spoke to the Governor.

" It will be needless to recount every thing I ob-
" served among these Soldiers; since by what I
" shall say of their *Leader*, thou mayest compre-
" hend the *Manners* of them all: For they obey
" him, and follow his Example in every thing,
" with exquisite Silence and Modesty. . I saw *Omar*
" their *Prince*, at the Head of his Army, sitting
" on a *Camel*, his Face tawny and scorch'd by the
" Sun, in a *Vest* of *Persian Cotton*, girded about
" with a Belt of Leather, at which hung a *Cymetar*
" and *Dagger*, with a Knap-sack tied behind him like
" the meanest Soldier. I saw him take out from
" thence hard Crusts of Bread, shaking off the
" Husks of *Millet* which stuck to them; and saying;

" In the Name of God, he eat heartily of the same.
 " Then he drank Water out of a Leathern Bottle
 " hanging by his Side ; And when he had done, he
 " said, *Praise be to God.* All his Army made their
 " Repast at the same time, and in the same Man-
 " ner with Admirable Temperance, and such an
 " Order and Modesty, as I never saw before, nei-
 " can I express.

When the Prince heard this, he stood still a con-
 siderable time, musing as one astonished. Then turn-
 ing to the Seniors and Chief of the People who were
 present, he said, " It is necessary that we surrender
 " our City to these People ; for they have the
 " Smiles of Heaven. Their Prophet and their Law,
 " oblige 'em to Temperance, Frugality, Obedience
 " and a modest Deportment. These Virtues are
 " certain Steps to Victory and Empire. Besides, I
 " have received a Tradition from my Ancestor, That
 " a People shall come out of Arabia, with a New
 " Law and Religion, which shall abolish all that went
 " before it. They shall subdue Palestine and Egypt,
 " and shall build Mosques, wheren their Prayers shall
 " sound like the Humming of Bees. Their Empire
 " shall extend from East to West, and to the Extre-
 " mities of the Earth. This is what I have learned
 " from my Fore-Fathers, and which I believe is now
 " coming to pass. Therefore it will be in vain to
 " resist these Men ; for they are invincible by a
 " Decree from Above.

Those that were about him, did not approve the
 Counsel of this wise Nazarene. However, he sent
 to Omar, and obtained Favour for himself and his
 Family.

Thou wilt say, I'm got wide of the Mark of my
 first Discourse, which related to my self, and not
 to any of the Primitive Caliphs : But 'tis impossible
 to restrain our Thoughts from roving. Some say,
 they hang together like the Links of a Chain ; and
 that

that one *Idea* being fastened to another in our Memory, we muster them in Rank and File, according to their proper Order, when we think, or make Reflections. God knows how 'tis. This I'm sure of, That when I write to my Friends, I study not to make an Elaborate Speech on't, as if I were penning an *Oration*; but pursuing my first Intention at Random, I run on, letting one Thought and Word beget another.

But I was telling thee how great a Bungler I was at first in all the Ceremonies and Manners of the *Franks*, which differ from those of the *East*. I was much to seek in my Address, as an *Ass* would be to play on a *Lute*, according to the *Roman Proverb*: Yet Time and Practice render'd all these Things familiar and easie. Now, methinks, I'm a thorow-pac'd *Nazarene* as to my Exteriour. I go to the Courts, and the Temples with as much seeming Formality as the *Christians*, whilst God knows, my Heart is somewhere else. All my Actions are out of their natural Byass, so long as I am absent from the Society of *True Believers*.

In a word, I'm forc'd to imitate the *Fox*, which Creature, when it is environ'd with *Huntsmen* and *Dogs*, counterfeits a Barking like the latter, and so passes undiscover'd for one of their Company.

Paris, 3^d of the 9th Moon,
of the Year 1659.

LETTER II.

To the Reis Effendi , or Principal Secret
of the Ottoman Empire.

I Am at this Time possess'd with more Apprehensions and Jealousies, than an old Infidel Uter. My Lodging affects me with greater Melancholy, than would a Prison. And my Uneasiness is the same when I go out of Doors. Every Body that meets me, looks either as my Accuser or Judge : And some appear as terrible as Execution By Day, my Imagination torments me like a Fury ; and by Night, I am affrighted with Melancholy Visions. I dream of nothing but Raging Wheels, Saws, Gibbets, and such like Instruments of humane Cruelty. Or that I am in some dark Dungeon, condemn'd to more Unsufferable Tortures, by Order of the State ; with Cardinal Maffrini, sitting by me like a Spanish Inquisitor, and threatening me with Pains, to which the Damn'd themselves are wholly Strangers, if I will not confess what I am, and reveal the Secrets with which I am entrusted.

The occasion of these Terrors which harass Night and Day, is this : I have for four or five Days together, found my self dogg'd up and down Paris, by a Man whose Face I never saw before in my Life. Let me go where I will, he's always some distance from me. If I stand still so does he : Or if I turn back he's quickly at my Heels. I have endeavouïd by all the prudent Methods I could take to drop him in the Crowd of People, or in the Churches : But all in vain ; still I encounter with the same Face. He pursues me like my Shadow. Neither Coach nor Boat, L

or Water, House or Alley, can rescue me from the Fellow's Eyes, who is more quick-sighted than *Argus*, and nimbler than *Mercury*. He is very cunning also in this Business, and as dextrous as a Jugler, conveying himself when he pleases out of my sight; yet presently after, he's in view again. And if I chance to lose him in the dark, I am sure to find him not far from my Lodging next Morning.

This is it which gives me so much Disturbance, and pierces me with a thousand Anxieties; For I know not what to conjecture of this Fellow's Design. Sometimes I think he is employed by *Cardinal Mazarini* to watch my Motions, observe what Houses and Company I frequent, and trace me in all my Appointments. And I am the more confirm'd in this Suspicion, when I reflect on my former Imprisonment in this City, and the Occasion of it. Besides, when I went Yesterday to see *Eliachim the Jew*, this Spark followed me near to the Door: And tho' I tarried there two full Hours, yet when I came out, I had not walked a hundred Paces, before I saw him again, footing it after me in a careless manner, with his Arms folded, and his Eyes fix'd on the Ground, as if he knew nothing of the Matter. These are convincing Circumstances, that he is set at Work by the *Cardinal*, or some Body else, to discover my Business.

But when on the other side, I consider, that if the *Cardinal* suspected me, he might go a nearer Way to Work, and seize me in my Chamber, where my Letters would betray me; this Thought vanishes, and I am at a Loss what to think.

Then comes into my Mind the Encounter I had once with my *Sicilian Master*; who strove to set the Rabble upon me in the Streets of *Paris*, but my better Stars delivered me out of his and their

Hands, whilst, for ought I know, he drew upon himself the Mischief he design'd for me. However, when I reflect on that Passage, I am apt to think he may be now in *Paris*, and having by some Accident seen me go in or out at my Lodging, contrives how to revenge himself on me, and uses this Fellow's Assistance in compassing his Ends. Perhaps, think I, he will cause me to be stab'd or pistol'd at some convenient Season; Or he will find out some other Way, less noisie and more malicious to dispatch me. It may be he seeks to entrap me, and render me obnoxious to the State. I have a thousand Imaginations about it, and know not what to conclude. I value not my self, nor am I careful to prolong a miserable Life for my own sake. All that I can hope to enjoy in this World would come far short of tempting me to skreet my self from the Stroak of Death, by an Action unworthy of a Philosopher, and a Man. But the Duty and Affection I owe to the *Grand Signior's* Service, makes me willing to live, till I have acquitted my self of my *Province* with perfect Success, that so I may return to *Constantinople* with Honour. And then I care not how soon I post to that unknown World, where all the Generations of Mortals take up their eternal Rest: For in this there's nothing but Labour and Grief.

In the mean time, I know not what Conduct to use in this Emergency; Whether I'd best to speak to this Fellow, or dissemble my Suspicion; Whether it will be safe to trust this Event to the general Providence, or to sacrifice him that gives me so much Disquiet, and so secure my Peace. I could easily have him dispatch'd without any farther Noise. But then my Conscience would trouble me with after-Claps, lest I should have murshier'd a Man without Reason, which is expressly forbid by the *Akorem*. Besides, I should always

always stand in fear of some Discovery ; I protest, I am at a Loss for want of ample Instructions in such Cases as these. And I am weary of mentioning what I have so often intimated already to the Ministers of the Port, without any direct Answer. However, I will do what my Reason suggests, and leave the Event to Destiny.

Happy Minister ! the Affairs of this World are full of dark Windings and Meanders ; and we have all need of a Guide, or a Clew, to conduct us thro' 'em. May that omnipresent assist us, when ever we are catch'd in a Knot, or lost in a Labyrinth of Difficulties.

Paris, 3^d of the 9th Moon,
of the Year 1659.

LETTER IH.

To Abdel Melec Muli Omar , President of
the Collège of Sciences at Fez..

THE venerable Dispatch I received with Kisses, and a Transport of Joy. I thrice touch'd my Eye-lids with the Paper of High Esteem, and as oft I laid it to my Breast. I broke up the Seals with Modesty and Reverence, and my greedy Eyes devour'd the Lines of profound Wisdom ; the Sentences and Aphorisms worthy to be written in Letters of Gold. Then 'twas I bless'd the Hour of my Nativity, and the more happy Moment wherein I first had the Honour of thy Familiarity and Friendship : O thou sincere and eximious Patron of such as love the Sciences ! Renowned for thy Learning and Probity of Manners ! Prince of the

*Alfaqui's and Doctors! Crown of the Sage Assembly
of Philosophers! Oracle of the Age.*

Glory be to God, who has neither Beginning or End ! Who alone possesses the Infinite Expansion and Life Eternal ; Who is Ador'd by the Inhabitants of Heaven, of Earth, and of Hell: Benedictions on Michael, Gabriel, Israphiel, Ithuriel, Jeremie, Hasmariel, and on all the Happy Ministers of his Divine Majesty ; as also on the Angel of Death, Peace to the True Believers on Earth, and Salvation to the Devils and Damn'd, after they have accomplish'd their Penance in Hell, and the Term of Wrath shall be Expir'd.

An Universal Charity dilates my Heart ; I embrace with Love all the Creatures of God. This owing to the Seasonable Arrival of thy Letter. For at the Moment when that came, I was plung'd in so deep a Melancholy, that I could hardly afford a kind thought for any thing on Earth, and perfectly hated my self. I have these Fits of Sorrow often, it being an Effect of my Constitution.

At those Seasons, Life appears an Insupportable Burthen, and all the Bustle and Noise of Mortal a Vain Fatigue. My Senses, which at other Times administer Delight and Pleasure, are now the Instruments of Anguish and Pain. Every Thing I see and hear, disgusts me. I abhor my necessary Food. Neither can the Sweetest Odors, or softest Strains of Musick bring me into a better Temper. Till Sleep Eclipses the Light of my busy Imagination, and puts out every glaring Thought. Then my Soul takes her Repose : And stealing from my Body, enters into the Shady Vale of Visions, and sports with Innocent Ideas. Thus having diverted my self with jumbling Monstrous Essences together, and hurling one Chimera, at another, I return again to my Body, and Sighing awake griev'd that I cou'd not longer stay in that Mock World.

World, where I cou'd have wish'd my Residence for Ever, rather than in *this*, which gives me so much Real Pain. Thus is my Anguish renew'd with the Morning. Light is more Irksom to me than Darknes, and the Day which brings Joy to other Mortals is more terrible to me than Night, and the Shadow of Death.

I complain to the *Elements*, but they will not hear or regard me. All *Nature* seems to laugh at my Affliction, and the Beasts of the Field triumph o'er me. As for Men, here are none but *Infidels*, my profess'd Enemies, to whom I can vent my Sorrows: And I'm ashame'd to make a Woman my *Confessor*, though 'twere my own Mother, who lives in *Paris*, and daily sees me.

If in this dolorous Condition I prepare my self with the accustom'd *Purifications* of the *Law*, and addresses to the *Omnipotent*, I know not where to find him: His *Essence* is Unsearchable, and flies from Human Thought. I call him aloud by his Ninety Nine Adorable Names, but receive no Answer. I repeat his Incomprehensible Attributes, but all to no Purpose. In a Word, I say and do all that the *Law* enjoyns, the *Prophet* counsels, Holy Persons recommend, or my own Reason suggests, as a proper Means to obtain the Favour of *Heaven*, and a Redress of my Calamity: But find no Comfort. And, for ought I know, that Spaniard might as soon be heard, who being ignorant what *Form* of *Prayer* to use, rehears'd the Four and Twenty Letters of the *Alphabet*, desiring God to form such Words out of 'em, as best express'd the *Petitioner's* Necessities.

I tell thee, Illustrious *Prelate*, after I'm tyr'd with Vocal Devotions, I have Recourse to Contemplation. I examine my Past Life, and find that I my self am the Source of my own Melancholy, in not strictly obeying the *Law* of the *Prophet*,

the

the Precepts of the Seniors, and the Dictates of my Conscience : And all this, for the sake of Loyalty to the Grand Signior, and in Confidence of the Mufit's Dispensation. Now I ask of thee, Whether it be Lawful to commit a thousand Vices, that I may only acquit my self fairly in one Virtue ? Or, to think, that in such Cases, the Muftri has Power to disannul the Express, Positive Junctions of our Holy Lawgiver ? Is the Empire of the Faithful to be serv'd by the Infidelity and Prophaneness of Musulmans ? Or the Truth to be supported by Lyes and Perjuries ?

I tremble to think what a Confusion I shall be in, when the Prophet shall reproach me, That I have prefer'd the Favour of Men, to the Smiles of Heaven. I know not what to do. Oh, that I were in the parching Deserts of Lybia, or any the most unfrequented Solitude of Egypt ! A Companion of Dragons, and other Horrid Monsters of Africk ! rather than in this Station, which renders my Life a Hell upon Earth, and torments me with half the Disquiets of the damn'd.

But if this appears too extravagant and desperate a Thought, let me at last wish my self at Fez, the meanest of thy Slaves, or of thy incomparable Musu Abul Yabyan, of whom thy last Letter gave so high a Character. I have address'd a Dispatch to him, hoping for the Honour of his Friendship and Correspondence.

Let not the Liberty I've taken to tell thee of my Sadness, discourage thee from writing : But rest assur'd, that whenever thou shalt vouchsafe me a Letter, though I were in the Agonies of Death, it would call me back again.

Paris 25th of the 9th Month,
of the Year 1659.

LETTER IV.

To the Kaimacham.

THese Nazarenes are very fertile in new Religions. Europe is a Wilderness over-run with Monstrous Sects and Heresies. Every Age produces fresh Pretenders to Prophecy and Divine Revelation. Error is Prolifick and multiplies infinitely, whilst Truth remains the same for ever, and is comprehended in a few Rules.

Of late Years there are a sort of People sprung up in *England, Holland, Germany*, and other Parts of the North, boasting of a new Commission given them from *Heaven*, to preach the Everlasting Truth, reform the Errors and Vices of Mankind, and lead People the only infallible Way to Happiness. Their Address is plain and simple, bold and uniform, using no other Ceremonies or Compliments in their Discourse or Carriage to Persons of the greatest Quality, than to the *Vulgar*, and those of the most inferiour Rank.

They stile themselves, *The true Seed, the Offspring of Jacob, Jews of the Promise, Israelites without Fraud*, with such like vain Titles; but by others they are generally call'd *Quakers*.

They say the *Ring-leader* of this People, professes himself to be the *Messias*, being in all Parts of his Body, and Features of his Face like *Jesus the Son of Mary*: Or at least 'tis observ'd, That he exactly resembles that Pourtrainture of him which *Publius Lentulus* sent to the *Senate of Rome* out of *Judea*, when he was *Gouverneur* of that Province. Hence his *Followers* scruple not to call him *Jesus, The Beauty of Ten Thousand, The only begotten Son of God, The Prophet who is to Seal up all Things,* &c.

the Prince of Peace, King of Israel, Judge, Consolation and Hope of the World.

When he travels, his *Disciples* attend him bare-headed, (which thou knowest, is a Token of Reverence among the *Franks*) yet they never uncover any other Mortal. He rides on Horseback, whilst they walk on Foot before, behind, and on each side of him, spreading their Garments in the way through which he passes. The Hoofs of his Beast tread only on Silks or other Costly Stuffs. And as they enter into any Town or City, they Chaunt aloud his Praises, proclaiming him the *Son of David*, and *Heir of the Divine Promises*.

All his *Followers* pretend to be *Prophets*, boasting of strange Illuminations and Raptures, foretelling Things to come, and reproaching the Vices of *Governours* and the Greatest *Princes*, with a Boldness which has but few Precedents. In a word, they every where preach, That *God* is laying the Foundation of a *New Monarchy*, which shall destroy all the Rest in the World, and shall never have an End it self.

This gives a Jealousie to the *States* where they live, and therefore they are persecuted in all Places. Yet they appear very constant in their Sufferings, and tenacious of the *Doctrines* they preach.

They seem, in my Opinion, to resemble one of our *Mussulmans* *Sects*, who assert, That *Jesus the Son of Mary* shall return again upon Earth: That he shall Marry and beget Children, be Anointed *King of the Nations* who believe in *One God*, and in this Glorious State shall reign Forty Years. After which he shall subdue *Antichrist*, and then shall follow the Dissolution of all Things. Yet the *Orthodox Believers* reject this *Tenet* as Fabulous. Neither is there any Countenance given to it in that *Verse* of the *Akeran*, where it is said, *Thou Mahomet shalt see thy Lord return in the Clouds*: Since that only

ly intimates the Glorious Descent which *Moses*, *Jesus* and *Mahomet* shall make from *Paradise*, with *Enoch*, *Elias*, and the one hundred twenty four thousand Prophets, to assemble the Elect at the Day of Judgment.

If thou would'st have my Opinion of these new *Religionists* in *Europe*, and their *Leader*; I take him to be an *Impostor*, and his *Followers* to be either *Fools* or *Mad-Men*. Even just such another Crew, as those who follow'd *Moseileima*, in the Days of our Holy *Law Giver*. This was an *Arabian Impostor*, who pretended to set up for a *Prophet*, and attempted to compose a *Book* like the *Alcoran*. But he was infatuated with a vain Arrogance, and there was no Truth or Elegance in his *Writings*, no Justice on his Side, nor Understanding in him or his Party. To be short, both he and they were all cut to pieces in the Vale of *Akreb*, by the Troops of *Abu Bacrossadic*, the first *Caliph*.

As to these Modern *Seducers*, they are not Men of *Arms*, but a Herd of Silly, Insignificant People, aiming rather to heap up Riches in Obscurity, than to acquire a Fame by any Heroick Undertaking. They are generally *Merchants* Or *Mechanicks*, and are observ'd to be very punctual in their Dealings, Men of few Words in a Bargain, modest and compos'd in their Deportment, temperate in their Lives, and using great Frugality in all things. In a word, they are singularly Industrious, sparing no Labour or Pains to encrease their Wealth; and so subtle and inventive, that they wou'd if possible, extract Gold out of Ashes. I know none that excel them in these Characters, but the *Jews* and the *Banians*: The former being the Craftiest of all Men, and the latter so superlatively cunning, that they will over-reach the Devil.

But these are no Signs of a pure *Religion*; For that only prescribes the Methods of withdrawing
and

and separating the Soul from the Contagious earthly Things, and of uniting it to the Deity, which is its Source.

Illustrious *Kaimacham*, I bid thee adieu, pray that thou and I may at last meet in that Cœl of all Things, after our various *Epicycles* and *cursions* in this lower World.

*Paris, 15th of the 11th Moon,
of the Year 1659.*

LETTER V.

To the same

I Sent a Dispatch some Moons past to the Cadile of Romeli, Guardian of the Imperial Canons, Interpreter of the Laws of Equity; wherein I informed him of the Advances that were made in order to Peace between France and Spain. Now I can assure thee, that Peace is concluded, and the Articles sign'd on both sides by the two Plenipotentiaries.

I need not repeat what I particularly relate to that Grandee. My Letters are all publish'd in the *Varia*, and Register'd. Yet it will not be unwelcome perhaps to thee, to hear with what Nicenes Punctilio, these Infidel Ministers met to accomplish this Affair, whereon depend the Interest and Honour of their respective Masters, the Happiness of the Kingdoms, and the general Byass of all the West.

There is a little Island form'd by the River *dassea*, call'd the *Isle of Pheasants*, through the Middle of which, a Line is drawn, which exactly divides the Territories of both Monarchs. This was agreed on for the Interview of the Two Ministers. Each had his Bridge to enter the Island

that part which belong'd to his Master. And over the Line of Separation was erected a large *Divan* or *Council Room*, to be enter'd only by two private Doors, one out of *Cardinal Mazarini's Lodgings*, rais'd on the *French* side of the *Council Room*, the other out of *Don Louis D'Are's Apartment*, built on the *Spanish* side.

Each of these *Ministers* was accompany'd by several *Princes* and *Grandees* of the *Court*, and above sixty other Persons of *Quality*, with a Guard of four hundred Horse and Foot, to secure their Bridges, and the Place of Conference. In a word, Things were manag'd with so much Moderation and good Success, that the *Mareschal de Gramont* was sent *Em-bassador Extraordinary* into *Spain*, and receiv'd at that *Court* with infinite Civilities and Honour.

The Subject of his *Negotiation*, was to treat of a *Match* between the *King* his *Master*, and the *Infanta of Spain*. His Conduct and Address were such, as soon procure'd the *Catholick King's* Consent: And from that Time the *Marsbal* approach'd the *Infanta* with more than ordinary Submissions, esteeming her now as the *Queen of France*. Soon after this, the *Nuptial Contract*, and the *Peace* were mutually sign'd, to the immense Joy of the Subjects of both sides, who were very glad to exchange the *Toils* and *Calamities of War*, for the *Sweets and Profit of Peace*.

It will be needless to insert here all the *Arti-cles* on which they agreed. Two will be worth the Knowledge of the Supreme *Divan*: And those are, the Release of *Charles Duke of Lorrain*, on the *Span-ish King's* side; And on the Part of the *King of France*, the Restauration of the *Prince of Conde* to the free Possession and Enjoyment of all his Estates, Honours, Dignities and Privileges, as the first *Prince of the Royal Blood*, with the *Governments* of the *Provinces of Bourgoigne and Bresse*.

A little before these *Articles* were Sign'd, the Young Prince of Spain dy'd suddenly, not having seen Twelve Moons. I mention'd the Birth of this Royal Infant in one of my Letters, and the Extraordinary Solemnities that were made thereupon by the King of Spain, and his Embassadors at Foreign Courts. These *Infidels* appear in all things too passionately affected with the Glories of our Mortal State, which at the Height are but Transient Shadows, or something less Considerable.

I'm amaz'd at the bold Rebellion of the *Baffa* of Aleppo, and that he shou'd endeavour to cheat the Empire with so stale an Imposture, as a Sham Son of Amurat. Yet it seems he made a Considerable Progress under this Pretence. Some were glad of Novelty, others were frightned out of their Allegiance: Whilst only a few serv'd his Interest in pure Discontent and Hopes to amend their Fortune. The Country People are generally oppress'd by their *Governours*, and 'tis no Wonder if they take up Arms for one that promises to deliver 'em from their Calamities. This is the Usual Pretext of all Innovations in the State. The Soldiers also are defrauded of their due Pay; and then they're ready to Fight under the next *General* that brings most Money with him. Neither are there wanting Malecontents among the *Grandees* at such Times, to foment and abett an *Insurrection*.

All these Events proceed from the Ill Conduct of the *Supreme Ministers*, who alone are Responsible for the Miscarriages of the State.

Illustrious *Kaimacham*, the Frame of the Ottoman Government is out of Order; I wish *Fate* does not pull it in Pieces, as a Necessary Step to its Amendment. Adieu.

*Paris, 2d of the last Moon,
of the Year 1659.*

LETTER

LETTER VI.

To Hamet Reis Effendi, Principal Secretary
of the Ottoman Empire.

I Wish thee all Imaginable Joy of thy New Dignity ; yet question, whether thou or thy Predecessor be the Happier Man. 'Tis a vast Honour indeed, and attended with Immense Profit, to serve in this Station the most High, most Potent and most Invincible Monarch on Earth. But at the same time, there's Infinite Toil and Fatigue in it, with Abundance of Perils. From all which the Fortunate Muzlis is now deliver'd, and they are become thy Portion.

As for him, I cannot but esteem him Happy, in that he has got Permission to retire to his Country-Seat, out of the Crowd and Noise of the City, and from the Stifling Businesses of State, which choak the more Innocent and Natural Delights of the Soul. Now he is fully restor'd to the Elements, and to himself ; whereas before, the perpetual Hurry of the Court, made him in Part a stranger to Both : For there a Man insensibly loses Acquaintance with his own most Intimate Affections : His Spirit is alienated amidst the Multiplicity of his Concerns ; 'tis stretch'd on the Rack of Ten Thousand Cares and Inquietudes ; 'tis divided, shatter'd and rent in Pieces.

Besides, were he as free from these distracting Thoughts as a *Santone* ; yet the very Necessity of living always in a City, was enough to render him Miserable. For I esteem such a Confinement, no better than a Prison at Large ; and not far from being buried Alive.

'Tis true, Constantinople has the Advantage of all the Cities in the World, for the Delightfulness of its

its Situation ; the Houses being so pleasantly intermix'd with fair Gardens, and the Streets refresh'd with cool Breezes from the Sea. It looks at a Distance like a Town in a Wood : or one may term it, a Forrest compos'd of Minarets and Cypresses. The Terrasses afford agreeable Prospects of the Neighbouring Fields and Mountains : And 'tis pleasant to stand on the Water-fide, and view the innumerable variety of Boats and Vessels sailing from one Port to another, with all the other Divertisements on the Sea, and the beautiful Mixture of Palaces and Groves, Chioses and Gardens, Seraglio's and Villages which grace the opposite Shoar. O Queen of Cities, Mistress of Kingdoms, Glory of Nations, Commandress and Sanctuary of the whole Earth ! Thrice happy shou'd I count my self, if I might have the Favour to reside within thy venerable Walls, and exchange the polluted Society of Infidels, for that of True Believers.

How often do I languish to see the Glittering Crescents, the Triumphant Ensigns of the Ottomans, on the Tops of the Minarets in the Imperial City ? How oft do I wish my self prostrate on the Carpets of the Sacred Mosques, in the devout Assemblies of the Faithful, adoring the Eternal in Perfection of Sanctity ? Whereas, now I'm forc'd to go into the Temples of Idolaters, to kneel and bow down before Stocks and Statues, to join seemingly with Unbelievers, and pray to that which has no Life, nor Sense, nor Power.

How do I envy the Blessed State of the meanest Artizan in Constantinople, who daily feeds on the wholesome Pillaw of the East, and drinks the delectable Sherbets, or Waters tinctur'd with the rich Fruits of Greece ? Whereas, I am compell'd to eat Meats forbidden by our holy Prophet, and to render my Soul Execrable by an impure and prophane Diet, or I must starve. For, these Uncircumcis'd

ibominable than *Ravens* and *Vultures*, to
most filthy *Carriers* is a Dairy. And to
ir Uncleanness they corrupt their own
l forge a Toleration from the *Messias* him-
that *Holy Prophet*, who in every the least
ey'd the *Law of Moses*, and set himself as
le for his Followers to imitate, cou'd be
contradicting those *divine Precepts*, and
Counter to his own Practice, in recom-
Uncleanness and *Libertinism*. No: the ad-
m of *Mary*, was the most temperate and
is Man in the World, and both in his
id Actions preach'd up those Virtues to
aving often expressly declar'd to his *Disci-*
be came not to abolish the Law, but to refine
it.

Circumcis'd on the eighth Day after his
according to the Injunction of *Moses*, and
int Practice of the Sons of *Israel*. In a
rough the whole Course of his Life, he
viated from the *Traditions* of his *Fathers*,
of the *House of Jacob*.

ue, he frequently argued against the ma-
Superstitions of the *Pharisees*, who evacu-
nore *Essential Points* of the *Law*, by su-
ng a Number of *Insignificant Ceremonies*:
ver open'd hi Mouth against any positive
such as were those which limited the
hey were to make of *Meats*, distinguishing
re from the clean. Yet the Christians de-
selves with a false Belief, that he gave
penstation to eat any thing without Cauti-
serve.

it is, that they defile themselves with
sh and *creeping Things*, and *Blood* is in all
nes. They scruple not to eat of that which
t self, and banquet as freely with what
k'd down or strangl'd, as we wou'd do
with

with the *Flesh* of a *Beast* that was kill'd in Pronouncing the *Name of God*. The *Shambles* here afford no other Provision but such as this ; and he that will not Eat that which is an *Abomination* to a *Mussulman*, must be contented with *Herbs*. This I reckon as one of the Greatest of my Misfortunes, and it makes me burn with Desire to return to *Constantinople*.

Yet, after all, I shou'd think my self far more Happy, if I might have the Liberty to spend the Rest of my Days in my *Native Country*: So great an Admirer I am of a *Rural Life* and *Solitude*. And 'tis for this Reason, I count thy *Predeceſſor* a Happy Man, in having the Privilege of a sweet Retirement ; where he may take Breath from the vain Importunity and Bustle of Mortals.

In the mean Time, there is a *Species of Felicity* in thy *Employment* : And thou can't not be call'd Miserable, so long as thou acquittest thy self fairly, and enjoyest the Favour of thy *Sovereign*.

I perceive by thy Letter, that thou art curious to know the *Characters of Foreign States*, with the various *Interests of Nazarene Princes* ; The *Intrigues* of these *Western Courts* ; their *Overtures of Peace* and *War* ; And the different *Laws, Maxims and Customs* by which the *People* are *Govern'd*. Thy Conversation with *Embassadors* at the *Port*, will furnish thee with Abundance of Useful Remarks in this Kind : But, since thou requireſt me to send my Observations, I will hereafter obey thy Commands in Successive Letters. For this is too large a Theme for one *Dispatch*.

At present, thou mayſt receive and Register for true News, That the *Peace* between *France* and *Spain* has been Sign'd by both *Kings*, and Solemly publish'd throughout their Territories, with Inexpressible Joy and Magnificence. It is certain also, that the *King of Sweden* is dead, and the *Duke of Orleans*,

Orleance, Uncle to the French King: Which has in some measure qualify'd the Mirth of the French on this Occasion. Assuredly Human Affairs are Equally chequer'd with Good and Evil. Bliss comes not to us in Pure Unmix'd Screams. *Death* keeps an even Pace, and knocks as bo'dly at the Gates of Kings, as at the Cottages of the Meanest Slaves.

It is the Part of a Wise Man to be always resign'd to *Heaven*, and prepar'd for the worst Events: As for the Best, they never come amiss.

Paris, 17th of the 3d Moon,
of the Year 1660.

LETTER VII.

To Dgnet Oglou.

SHall I converse with thee, as *Horace* us'd to do with his Friends over a Glass of Generous wine? Let us lay aside Masks for a while, and discourse with open Souls. I believe thou hast as equal a Veneration for our *Holy Prophet*, as I; and hast been Educated in all the Tendernesses of Piety, the Niceties of *Divine Love*, as our *Mollahs* are pleas'd to call it. We have been both of us careful to rise before the *Sun*, and say our *Oraisons* every Morning in a Demy-Trance, that is, Half asleep and Half awake. This, no doubt, is a necessary Point of Piety. And we have been no less solicitous in observing the other Four Hours of Prayer. Either of us wou'd have accounted it an Irreligious Negligence, if we had seen a Piece of *Paper* on the Ground, and had not stoop'd to take it up, with Reverence wiping off the Dirt, and kissing the *Tabula Rasa*, on which Men use to write the Name of God. As if 'twere not an

Equal Argument of Respect to secure from Prophagation, Sticks, Stones, Rags, or any Thing whereon 'twere possible to Engrave or Print the *All-Mysterious Characters*; Nay, or the very *Sands* themselves, which as some say, were the *First Books* on Earth. However, if they were not the First, we are sure that in very Early Ages, Men us'd to stamp their *Memoirs*, or draw them out in perceptible Figures on the Surface of the Earth: Witness the Old Ship-wreck'd *Philosopher*, who being cast ashore in an *Unknown Land*, soon trac'd out the Manners of the People, by certain *Mathematical Impressions* which he found in the *Sands*: For, he concluded these to be the very Foot-steps of Humanity and Virtue. But, to return to the Bus'ness of *Religion*: We have been Obedient to the Instructions of our *Fathers* and *Tutors*; Zealous in observing every *Punctilio* of *Traditional Piety*. We have Fasted, Pray'd, Wash'd, and given Alms, at the Appointed Seasons, and in the Manner prescrib'd by the *Law*. All these, I own, are Commendable Exercises. But, methinks, they are not the Solid and Substantial Parts of *True Religion*. I hate Hypocrisy, and the devout Wantonness of those who think to mock God with Ceremonies and Empty Forms. It were much better to mix with the *Idolatrous Rites* of *Bacchus* (if they deserve that *Epithet*) and rant in Honour of Eternal Wine, talk Reputed Blasphemy, and reform the Model of the *Univerſe*; I say, I'd chuse to do all this, and more, rather than cheat my self with Empty Hopes of gaining *Paradise*, for acting to the Life, the Shams of Pious Mimickry.

I would not have thee think, that what I have now said, proceeds from any Contempt of the *Eternal Majesty*.

But thole fair *Heavens* above, and all the *Immortal Spangles* of the *Sky*, I swear, there's not a Faculty in *Mohammed's Soul*, which is not fill'd with Gratitude and

and Veneration, which does not burn with Flames of Sacred Love to the Adorable Fountain of All Things. In a word, I only strive to rescue my Friend from the Attempts of *Pious Frauds*, the Religious *Burlesques* of our *Mollah's* and *Musli's*.

Believe, my Dear *Dgnes*, That there is a God, a First Cause, a Just Judge presiding over the World : Believe also his Prophet, the Holy, the Beloved, *Mohomet*, the Minion, as I may say, of the the Omnipotent. But, have some Faith also for the Rest of his Messengers and Favourites. Let not *Hali* be thought of without some Inward Flurry's of Devotion. He was a *Mussulman*, and the Fourth Cailiph, tho' his Followers be damn'd Hereticks in our Divinity. Had Right taken Place, perhaps he had been the First of the Vicars, but his Cause was superseded by his Absence. Let him, and that, rest till the Final Inquisition. And acknowledge, that I have said too little for a Schism, and not too much for a *Sunni*.

I know no Reason also, why we should not reverence the Memories of *Mercury*, *Orpheus*, *Cadmus*, *Melissus*; *Fannus*, and the Rest of the Ancient Sages and Law-givers, who Instructed the Nations of the Earth in the *Mysteries of Religion*, taught them to Adore One Supreme God, to believe the Immortality of the Soul, and to practise Good Works.

What, tho' the Ceremonies of their Worship were different from ours, and perhaps polluted with an Unjustifiable Adoration of *Images*? What tho' their Altars reck'd with the Blood of slain Beasts, and sometimes smoak'd even with Humane Sacrifices? These Barbarous Rites were not Instituted by the First Oracles of Religion, Illuminated Souls, Nuncio's from God to this Lower World : But, they were afterwards super-induc'd through the Corruption of Times, the Avarice of Priests, and the Superstition of the People. And for ought we know, our own Historians have not been Impartial in relating the Truth.

There is an Innate Envy between People of different *Families*, and *Nations*. Both *We* and our *Fathers*, that descend from *Abraham* by *Ismael*, and the *Jews* who are his *Posterity* by *Isaac*, have been too favourable to the Off-spring of that Beloved of God. We generally entertain and cherish a Specifick Pride on the Score of our *Illustrious Pedigree*: Especially the *Jews*, who will not allow any *People* on Earth to be their Equals, either in Point of *Antiquity*, the *Nobility* of their *Race*, or the *Innumerable Multitude* of their *Bretbren*. Whereas they consider not, that they are dispers'd up and down over the whole Earth, like *Sheep* without a *Shepherd*, not permitted to possess a Cubit of Land which they can call their own: Condemn'd, hated, and made a *Proverbial Scoff* among all *Nations*: Infamous *Vagabonds*, *Usurers*, *Slaves*, and *Pimps* to other Mens Pleasures: Men of no Fame or *Character*: Finally, in their present Circumstance, the most Spurious and Ignoble of all the Sons of *Adam*, except the *Kafars* of *Ethiopia*, who feed on the *Guts* and *Dung* of *Benjs*.

'Tis true indeed their *Ancestors* made a Considerable Figure in the World in the Days of *Solomon* and other Victorious *Kings*, during their Possession of *Palestine*. And yet in those very Times, they were often humbled and led away into *Captivity* by the more Fortunate *Kings* of *Babylon*, *Perse* and *Affyria*, and afterwards subdu'd by the *Greeks*; till at last they were totally Ruined, their Cities laid Waste, their *Temple* burnt to Ashes, and their *Country* quite dispeopled by the *Romans*.

If we ascend yet higher to their Celebrated *Exodus* out of *Egypt*, of which their own *Historians* make such a Noise, and tell so many *Fabulous Wonders*. We shall find a very Mean and Contemnable *Character* given of 'em by *Egyptian Writers* and those other *Nations*, Men of as great At-

rity, as *Jos-ephus*, or any other Jewish Historian. *Mosæbos*, a Priest of Egypt, calls 'em a Crew of Leprous and Nasty People, and says, they were expell'd the Country by *Amenophis*. then Reigning, and driven into Syria; their Captain being *Moses*, an Egyptian Priest. A like Relation we have from *Chæremon*, an Author of good Credit among the Greeks, who tells us, That in the Reign of *Amenophis*, Two Hundred and Fifty Thousand Lepers were forcibly banish'd out of Egypt, under the Conduct of *Tis-fahen* and *Peteferb* (i.e. *Moses* and *Aaron*) And tho' other Writers differ in the Name of the King then Reigning in Egypt, yet all agree in asserting the *Israelites* to be a Nasty Sort of People, over-run with Scabs and Infections Brils, and that they were esteem'd the Scum and Filth of the Nation. *Tacitus*, a Roman Writer of Unquestionable Authority; adds, That *Moses*, one of the Exil'd Lepers, being a Man of Wit and Reputation among them, when he saw the Grief and Confusion of his Brethren, bid them be of good Cheer, and neither trust the Gods or Men of Egypt, but only confide in him, and obey his Counsel: For that he was sent from Heaven to be their Conductor out of this Calamity, and to Protect them from all their Enemies. Upon which the People not knowing what Course to take, surrendered themselves wholly to his Disposal, from which time he became their Captain and Law-giver, leading them through the Deserts of Arabia, where they committed great Rapine and Spoil, putting Man, Woman and Child to the Sword, burning their Cities, and laying all things desolate. Dear Dgnst. What cou'd be said worse of a Company of Robbers and Banditti?

Moses is gone to Paradise, and when I mention his Name, it is with a profound Reverence; for he was the Greatest of the Ancient Prophets. Yet give me Leave to have some Regard for my own Reason.

He was but a *Mortal* as well as I ; and without doubt, was not exempt from *Humane Frailties*. He had the Advantage to be Educated in the *College* of the *Royal Priest* at *Memphis*, which none of his *Nation* could boast of besides himself. Suffer me to tell thee my *Thoughts* frankly, and without *Disguise*. *Magick* and *Astrology* were the only *Sciences* then in *Vogue* : And he being perfectly vers'd in all the *Mysteries* and *Secrets* of *Egyptian Wisdom*, 'twas no hard Task for him to possess the Rude and Ignorant *Sons of Jacob*, with a profound Attach and Veneration for his Person : And in that distress'd Condition, to mold their flexible *Spirits* to what Discipline he pleas'd.

Suspect me not for an *Infidel* or an *Atheist*, because I discourse with this Freedom. I have heard some of our *Mollahs* say a great deal more in their Private Conversation. And 'tis a superstitious Timorousness, not to be bold in the Exercise of our Reason, which taught even the Prophet *Moses* himself, the Methods of *Conquest*, and getting a Fame which should know no End.

I am not Ambitious; nor would I tempt thee to aspire at an undue Grandeur : But let us not be less than our selves, that is Men. There is no reason we should be impos'd upon by *Fabulous Reports* of Interress'd and Designing *Writers* : Or that we should give Faith to every Credulous Fool. Doubtless, there were many *Nations* established on earth before the *Israelites*; and Great *Prophets*, who were not of the *Lineage of Abraham*. The *Date of the Olympiads* is much more certain to a Day, nay, to an Hour, than the *Hejira* of the *Israelites* : since the Former is Demonstrated by the *Eclipses of the Sun and Moon*, interwoven by the *Gentile Historians*, in the Body of their *History*; whereas the Latter is defective in this Material Point, and is expos'd to a Thousand Disputes among *Writers*.

My

My Friend, let not thou and I trouble our selves with Needless Controversies, or be Zealous for Things of no Moment ; but Adoring One God, and believing what is Rational, we may possess our Souls in Tranquillity and Peace.

Paris, 11th of the 5th Moon,
of the Year 1660.

LETTER VIII.

To the Kaimacham.

AT length, after a long Alienation, the Prince of Conde is restor'd to the King's Favour : For which, he is oblig'd to the King of Spain. I have already intimated in one of my Letters, That this was agreed on in the Treaty of Peace between these Two Crowns, as an Article Equivalent to that of the Duke of Lorrain's Release, solicited by the King of France. Now 'tis put in Execution, and the Rebel Prince is receiv'd with Abundance of Cares-ses, by the King, Queen-Mother, Cardinal Mazarini, and the whole Court.

He is counted the Valiantest Man of this Age ; and was so pronounc'd long ago by the Mare-scha, Turenne, who is a Souldier of no mean Character both for his Judgment and Courage. He was once, extreamly belov'd by all the French. But his Wild-ness and Inconstancy, with the Destructive Effects of the Civil Wars which he rais'd, chang'd their Affections for a while into Indifference, Coldness, and Ill-Will. But now all's well again.

He and his Brother the Prince of Conci, seldom agreed, being often the Heads of Contrary Parties, during the Minority of this King. And the Younger

being crump. Should r'd, Con'e us'd to be a little Sarcastick upon him, threatening to shave his uncourtly Back into the Fashion with his Sword.

It is certain, the Prince of Conde was very wild and profuse when Young, but now he begins to take soberer Measures. During his Father's Life, was call'd the Duke of Enguier. And to reflect on the Parsimony of the Old Prince, he us'd to take several Handfuls of Gold with one Hand, and fill a Purse, saying, *This is my Father's Practice.* Then he would turn the Purse up-side down with t'other Hand, and scattering the Gold among his Favourites, wou'd add, *This is my Humour.*

Once as he was passing on Foot through a Town in France, under his Father's Government; the Chief Magistrate of the Place, who was an Old Man, met him, and begun to make an Oration with the best Rhetorick he could. But the Prince being in a Frolicksome Humour, took Advantage of a ver'y low Conge the Old Gentleman made him, and leap'd over his Head, and stood still behind him. The Magistrate not taking any Notice of this wild Prank, turn'd very gravely about, and address'd himself with a new Obeisance, but not so low as the former. However the Nimble Prince catch'd him upon the Half-Bent, and setting his Hands on the Old Monsieur's Shoulders, whipt over again the second Time; Which quite spoil'd his intended Speech, to the great Diversion of all the Spectators.

In his Youth he was much addicted to Women, and took a peculiar Delight in debauching Nuns: Which occasion'd the Queen Mother to reflect on him something satirically once, when he inform'd her that the Suisse Soldiers were guilty of great Disorders, some of them getting into the Numeries, and violating the Chastity of those Consecrated Females. For the Queen replied, *If you had told me they broke into the Wine Cellars, I would believe you;*

for the Sniffes are all known Drunkards. But as for Amours with Nuns, none so likely to make 'em as the Duke of Eguien.

However, all that I have said, hinders not but that he is now a Prudent Man, a good General, and Fortunate in recovering his Sovereign's Favour.

In a Word, this Court is so overjoyed at the Marriage of the King with the Infanta of Spain, that they have no Room left for peevish Résentments. All Crimes are forgiven. And the Devil himself would be welcome at the Wedding, provided he would be debonair, and good Company.

The *Nuptials* are only Celebrated by Proxy as yet. But here are vast Preparations making for the compleating the Ceremony.

What the Issue of this Marriage and Peace will be, 'tis not easie to divine : But I doubt, the Christians are hatching evil against the Ottoman Port, in Regard all the Princes in Europe, are coming to an Agreement.

Illustrious Kaimacham, Let not this Intimation pass away as a Dream. For I tell thee again, these Infidels are plotting of Mischief.

Paris, 1st of the 7th Moon,

of the Year 1660.

LETTER IX.

To the same.

I Believe thou wilt now receive from me the earliest News of a Mighty Change, a Surprizing Revolution in the English Government. Know then, that he whom I have so often mention'd under the Title of King of the Scots in my Former Letters, the Eldest Son and Rightful Heir of the British Kingdom Charles II. is restor'd to the Throne of his Father.

without Violence or Blood-shed, by the Unanimous Consent and Earnest Desire of his Subjects.

This Young Prince has been an Exile for Twelve years in Foreign Courts, and has heard of as many several Alterations in the State of his Dominions during his Absence; every Change producing a New Form of Government. The Rebels had run over all Aristotle's Politicks, and the Various Models of Plato and other Philosophers, who treated of Common-wealths, to find out such Patterns as best suited with the Necessities and Genius of that Nation. There is not a Species of Aristocracy, Democracy and Oligarchy, which they did not put in Practice to support the Frame of that Government, whose Basis they had remov'd; for it was founded on a Monarchy of a long and Hereditary Descent. And therefore all their most Artificial Contrivances were Ineffectual, and they might as well have endeavoured to make Buttresses for a Castle in the Air. In a Word, the English found themselves so disjointed and weaken'd by Civil Wars, Taxes, and the other Usual Effects of Usurpation and Tyranny, that they had no other Way left to save their Nation from utter Ruine, but by bringing their Lawful King back again, who is the Angular Stone whereon all their Welfare and Interest is built.

There is one Thing Remarkable in this Turn of English Affairs, That their Sovereign landed and made his Triumphant Entry into that Island, on the Anniversary Day of his Birth. Which puts me in Mind of what is Generally discoursed here at Paris; That on the Day of his Nativity, there was seen a Bright Star in the Heavens, when the Sun was just above the Meridian. From hence the Astrologers of those times predicted great Things concerning him. And those of the present Age, who have seen his Fortunate Return to his Kingdoms, prefigure yet greater Events to come.

God only knows what *Embryos* are in the Womb of Futurity; and we *Mussulmans* have no Reason to rejoice at the Grandeur of any of these *Infidel Princes*. Yet such a Sign as that of a *Star* appearing at Noon-Day, just over the Place where a mighty *Queen* was in Labour with a *Prince*, has Something in it Extraordinary, and full of Promising Circumstances. It was an Appearance of this Nature which render'd the Birth of the *Messias* so Illustrious, tho' otherwise obscure enough; when the *Eastern Magi*, directed by such a *Star*, came and found *Mary* the Mother of *Jesus* in a *Stable*, and the *Infant Prophet* lying in a *Manger*, instead of a *Cradle*. So we are told, That *Eclipses* of the *Sun* portend the Misfortune or Death of Great Personages; and that all other *Prodigies*, whether in *Heaven* or *Earth*, have their proper Signification.

But whether these Observations be true or no, 'tis certain this late banished *Prince*, is return'd with Abundance of Splendor and Advantage to his Native Royal Possessions. And I thought it would be a Grand Neglect in me, to let one Post-Day pass, before I gave thee an Account of a *Revolution* so astonishing to all *Europe*, and which is like to give a New Turn to the Affairs of most Christian Princes and States.

Besides, I know there is an *Ambassador* from *England*, residing at the *August Port*; which determines the Quarrels of all the Nations on Earth. There are also Abundance of *English Merchants* in the *Imperial City*. They may have Feuds among one another. The Interest of some of them is join'd with that of the *English Rebels*; others are for their *King*. Therefore knowing of his *Restauration*, thou wilt be better able to adjust all Matters of this Nature, according to Reason, Equity, and the Honour of the *Majestick Port*. For this *King* makes already a greater Figure than any of his Progenitors,

and therefore his Friendship is not to be contemn'd.

The Care of these things rests on thee, who art
the Vicar Vicar of the Viceroy of God.

Paris, 3^d of the 7th Moon,
of the Year 1660.

LETTER X.

To Mehemet, an Exil'd Eunuch, at Caire in Egypt.

OH that I were in one of the Pyramids near the City where thou residest, shut up in tremendous Darknes, in the most obscure and horrible Vault of the Royal Pile ! That I might converse with the Ghosts of Egyptian Kings, hug Danzans in my Arms, and run the Gerit with Hobgoblins and all the Spirits of the Night round the Tomb of Cheops, or up and down the dismal Galleries, or in the Nest of Bats, Screech Owls, Harpies, and the rest of the winged Monsters, the Excrementitious Spawn of Humane Soule, or at least the Superfetation of pickled Carcasses, reposit'd there for Eternal Mummies, some of them before Noah's Flood, and the rest after, if the Story be true God knows whether it be or no : That's nothing to me : But I have a strong Inclination to try what I can find in those Antique Monuments, after all the Search of so many Travellers. I have a Specifick sort of Melancholy upon me, which cannot be vented any other way, than by keeping Company with the Dead, or having ten hundred thousand ugly rampant Spirits dancing their Infernal Measures about me, and grinning like Baboons of Hell. Oh, God ! How 'twould set me a Laughing ? An Entertainment of this Nature would

would ease my Spleen, and restore me to a Good Humour.

Are there no *Beings* extant, but those which are every Day expos'd to our Senses? Or, is *Nature* poorer than the Imagination of a Mortal, which can form the *Idea's* of an Infinity of *Creatures* that he never saw? I am cloy'd with the Crambe of Objects and Joys which these narrow *Elements* afford, and therefore would fain grope out some new and untry'd World, to find Refreshment in.

But oh, my *Mehemet*, when I look toward the *Heavens*, and behold the *Moon* and *Stars*; when my Eye is lost in the boundless Firmament, and my Soul can find no *Limits* to the *Universe*; then I sink into my self, full of *Humility* and *Confusion*, because I have injuriously reproach'd the *Omnipotent*, and cast *Obligies* on his *Works*. For all things appear admirably *Beautiful* and *Perfect*, and the least *A-tome* is large enough to afford *Apartments* for a thousand *Souls*. Every thing in *Nature* is pregnant and full of pleasing *Wonders*: Yet I cannot be free from these Hypochondriack Fits at certain Seasons. I am sometimes the saddest and most Melancholy Man in the World. I take all things by the wrong Handle, look on them through false Opticks, and yet persuade my self I am in the Right, and see them in their true Complexion. Such is the Fatal Sophistry of this black and sullen Passion: it takes away the Gust and Relish of the sweetest Enjoyments. And if the Contagion could possibly find Admittance among the bless'd Above; surely 'twould render their *Paradise* a *Hell*, and would afford some Ground for the Fiction of the Ancient Poets, who brought up the Use of *Nepenthe* among the Gods, to appease their Choler, and put 'em in a good Humour.

I know not what that *Drink* was: But I tell thee, my *Nepenthe* is a Glass of good *Languedoc Wine*, which

which is as rich, and far more delicious than the Wines of Tenedos and Mitylene. I once could boast of another Method to subdue my Melancholy, by giving Battel to my Thoughts in open Field ; but now I am fain to have Recourse to Stratagems and Ambuscades, trepanning the ugly, hideous Monsters out of their strong Retrenchments and Fastnesses in the Spleen, by generous Frolics and Wine, Women and Musick. I bury all Care in profound Sleep, the Effect of brisk and free drinking. And then I awake as merry as a Lark ; as young as if I'd been in Medea's Cauldron.

What signifies it to pretend Sanctity in our Words and Exterior Carriage, whilst at the same time we are ready to burst with Malice, Pride, Ambition, Avarice, and a thousand more Vices ; Whereas Wine seasonably drank , cures all these Distempers of the Soul, makes a Miser liberal, a cruel Man tender, a spightful Fellow kind, melts stiff and haughty Spirits into a wonderful Softness and Complaisance. In fine, it makes a Lamb of a Lion, and changes a Vultur to a Dove, purifying and transforming Souls into a Temper wholly Divine.

Why then should we be ty'd to Laws of Morality, never practis'd by those who made them ! All the Philosophers were boon Companions , and our Holy Prophet himself privately drank the Juice of the Grape. Our Emperours and Grandees do the same. The only Reason why they forbid it to their Subjects, is, lest they should grow too wise, and strive to shake off the Yoke : For Wine elevates the Spirits, emboldens the Heart, and transforms a Slave to a Lord in his own Conceit. For want of this Liquor, all Nations where the Vine grows not, have found out one Beverage or another , as efficacious to relieve Melancholy, and drive away Sorrow from the Heart. The Chinese make Wine of Rice. In

my Country they have another Intoxicating Drink compounded with certain Roots. The same is used in some Parts of Persia. In these *Western Provinces*, they brew divers sorts of strong Liquors of Wheat, Barley, Honey, Molossa's, and other Ingredients. And they make Wine of Apples, Pears, Cherries, Cutrants, and most Fruits that grow. I tell thee, my Friend, there's no living, unless we sometimes give *Nature* a New Ferment to rouze her from her Lees.

Yet let us practise a due Mediocrity, remembering that God gave us these Things for our Health and Refreshment, and not for our Bane. In a Word, *Melibenes*, let us be Merry and Wise.

Paris, 26th of the 8th Moon,
of the year 1660.

LETTER XI.

To Hamet, Reis Effendi, Principal Secretary of the Ottoman Empire.

I Have taken some Pain; turn'd over a great many Memoirs of old *Courtiers*, and convers'd with not a few now living, who can remember the Days of Henry IV. that so I may comply with thy order, and oblige thee with some Remarks on the Life of that Prince, who tho' he had but a little Body, yet like another *Alexander*, had so vast a Soul, and perform'd such illustrious Actions, as deservedly fasten'd on him the Title of *Great*, and made him be esteem'd the *Arbiter of all Europe*.

It is observ'd of him, that he was always Unfortunate in his Wives; yet they relate a pretty Passage

Patiage of his first Wife, *Margaret of Valois*, which seems to contradict that Remark.

He was then a *Protestant*, and only King of *Navarre*, when the famous *Massacre of Paris* was committed, with design to murther him among the rest of his *Religion*. But being aware of this, when he heard the *Assassins* making toward his Chamber, where he sate with the Queen, he hid himself under her Garments as she sate in a Chair. The *Villains* rushing in, ask'd for the *King*. She with a great Assurance of Spirit, told 'em, *He went out from her in a Passion*. They seeming satisfy'd, went away without doing any farther Hurt. Which occasion'd a common Jeft, *That Queen Margaret's Smock sav'd King Henry's Life.*

This Woman was call'd the *Minerva* and *Venus* of *France*, on the Score of her Learning, and Amours, never denying any thing to her Lovers, and being seldom without Men of Science in her Company. In a word, King *Henry* look'd on himself as a noted *Cuckold*, and so gave her a Bill of *Divorce*. Her own Mother *Katherine de Medicis*, was call'd the *fourth Fury of Hell*.

It is Recorded of this Lady, that she practis'd much with *Wizards* and *Magicians*, who in an *Enchanted Glass*, shew'd her who shou'd Reign in *France* for the Time to come. First appear'd this *Henry IV.* then *Lewis XIII.* next *Lewis XIV.* and after him a Pack of *Jesuites*, who should abolish the *Monarchy*, and govern the Nation themselves. This *Glass* is to be seen in the *King's Palace* to this Day.

As for *Henry IV.*'s Second Wife, 'tis said, he never enjoy'd a *peaceable Hour* with her, but when she was asleep. They often fought together, and she spar'd not sometimes to beat and scratch him even in his Bed, so that he has been forc'd to quit the Field, and take *Sanctuary* in another Chamber. This Prince was tax'd with Ingratitude towards his most

most faithful Servants, and want of Liberality to all. It vvas a common Saying of his Predecessor Henry III. That he shar'd his Kingdom with his Loyal Scr-vants and Friends. But Henry IV. lov'd not to part with any Thing which he could handsomly keep.

Yet he vvas very obliging to his Mistresses, and his Passion for them carried him into many Irregularities. He was so deeply enamour'd of one, that to enjoy her he sign'd a Promise of Marriage to her with his ovvn Blood ; which one of his Favourites seeing , tore the Paper in pieces. The King being incens'd at that, ssvore by the Belly of St. Gris, an ordinary Oath with him,that this Person was mad. Yes, replied he , *but I wish I were the only Mad Man in the Kingdom.* Thereby reflecting on the King's Extravagancy. Another Time he gave fifty thousand Crowns, for one Night's Enjoyment of a Lady.

I have many Years ago spoke of the Death of this Prince in my Letters to the Ministers of the Port. Now I vvill acquaint thee with one Circumstance, to which I was then a Stranger.

It happen'd, that the Vice Roy of Navarre , was walking with several Nobles in the Meadows of Bearn, a Tovvn under his Juri diction, wash'd by the River Pau. When on a sudden all the Cows, (of which there was a great Number in those Fields) ran violently into the River , and were there drown'd. The Vice Roy being astonish'd at this, as at a Prodigy, writ down the Day and Hour when it happen'd , which p.o.-d exactly the very same time to a Minute, when Henry IV vvas stabb'd in his Coach by Ravaillac ; as the Vice Roy soon certify'd by Dispatches , vvhich he receiv'd from the Court, containing Intelligence of that Tragedy.

All this may be pure Chance, for-eught I knowv, but there are Abundance of Symptoms of something else.

else. As for *Man*, he is wholly a Stranger to himself, and the secret Operations of his own *Soul*: hid from him. How then can he know the Natures of other Things, or be familiarly acquainted with the Occult Dispositions of *Beasts*? The little *Worm* or *Insect*, baffles our severest Scrutiny, and are lost in the Speculation of their *Embryos*. The most silent and inanimate Beings, proclaim also the Folly of our boasted Science: Every *Atom* of *Nature*, ridicules our best *Philosophy*. Who then will pretend to unriddle the more uncommon *Mysteries* of *Providence*, or trace the Foot-steps of *Eternal Destiny*? *Historians* speak variously of this *Parrot*. Some say, the Villain was approv'd of at the Council of *Rome*, and that he was there rank'd in the Number of *Martyrs*. 'Tis certain, he underwent as horrible a Death, as the Wit of Man could invent, punish his matchless *Treason*. And it seems, the *Judges* that examin'd him, were either afraid, ashame'd to divulge what they heard from his Mouth: Obliging themselves by an Oath to *Eternal Secrecy*. *Ravaillac* himself own'd, that he had twice before attempted to kill the King, but was thrust back by one of his *Nobles*, who suspected some ill Designs in his Looks.

Sage *Homer*, may God preserve our glorious *Stan* from the Rage of Mutineers, from a *Jew* Physician, and from the common Disasters of *Mane* Life. And the Care of his Attendants will prevent the sudden Strokes of a desperate *Assassin*.

Paris, 26th of the 8th Moon,
of the Year 1660.

LETTER XII.

To Mustapha, Berber Aga.

His City is now as full of Noise and Lights, as some Cities of Asia are at an Eclipse of the Moon, or as Constantinople is during the Fast of Ramazan. 'Tis near Midnight, and yet here's such a Medly of Noises compounded of the loud Acclamations of Mortals, the Ringing of Bells, Beat of Drums, Sound of Trumpets, and other Musical Instruments, with the Thunder of Sky-Rockets, Guns, and other Fire-works, that a Body would think ones self in a Battel or a Siege.

The Occasion of all this, is the publick Entry of the New-married King and Queen, it being the First Time they have seen Paris since the Nuptials. Neither my Tongue nor Pen are able to express to the Life, the inimitable Pomp and Magnificence that have appear'd to Day in the Royal Train, and in the Preparations which the City made to receive them. The Lustre of Silver, Gold and Precious Stones, dazl'd ones Eyes from all Parts ; and I could have wish'd for a Musselman Army, to have been at the Plunder of such immense Riches. Yet there were forty thousand of the Citizens, and King's Guards in Arms, to augment the Glory of the Day.

The Monarch with his Royal Spouse, appeared seated on a Majestick Throne, all glittering with Gold and Diamonds. It was rais'd on High, and there were several Steps or Degrees to ascend up to it. On these were placed the Princes of the Blood, the Dukes and Peers of the Realm, with other Grandees and Nobles, as also Princesses, Duchesses, and Ladies of the first Quality.

'I was at the Foot of this Throne, there were made innumerable Speeches, and Congratulatory Addresses

Addresses by the Priests and Monks of all Orders, the Students in the Academy, and by the several Companies of Tradesmen. But, that which was surprizing, a certain strange Maid utter'd six Orations in Latin, Greek, French and Spanish, wherein she magnify'd the King's Heroick Undertakings, his Wonderful Successes, great Wisdom and courage, with other Virtues, which she made Subject of her Panegyrick. She also no less extolled the Queen's Matchless Beauty, the Greatness of her Birth, the Royal Endowments of her Person, And concluded with reflecting on the Joy of Europe, for this illustrious Match, and Alliances between two the most Potent Crowns in Christendom.

She deliver'd her self with such an incomparable Grace and Modesty, as drew the Eyes and Esteem of all that were present. And 'tis said, the King was extremely pleased with her; much more than with any who had never before encountred so Learned a female.

The French Ladies have for many Years advanced themselves to the Study of Languages and Philosophy. But 'tis not so in Spain, where the Men are very rigorous to the Fair to allow 'em that Liberty. The Women are as morose to Women, as the Moors, from whom a great part of that Nation are said to descend. This Country in Europe, has suffer'd mighty Changes by the Incursions and Conquests of the Moors, Huns and Vandals. So that 'tis difficult to trace the Original of any People in such a Hatch Patch reign of Blood. Neither have they any Care of Genealogies, as we Arabians have in the East.

Illustrious Age, tho' it signifies nothing to be born of a Noble Stock, unless we inherit the Virtues of our Ancestors, as well as their splendid Titles and Estates: Yet 'tis both profitable and pleasant to us to have by us a Register of our Families, that reading the Characters and Heroick Actions, we may be better informed of the Honourable Antecedents of our Countrymen.

their Examples, and add to the Glory of the Tribe
from which we descend.

Paris, 26th of the 8th Moon,
of the Year 1660.

LETTER XIII.

To Dgnet Oglou.

[Know not whether I shall finish the Letter I begin ; or, if I do, whether it will be above Ground, or in the Bowels of the Earth. However, I cannot bear writing to thee, my dear Friend, though both the Paper and I, with the House wherein I abide, and all this beautiful City, may, for ought know, be transported to another Region before morning. Nay, 'tis possible this very Hour may people Elysium with a new Colony from France, and Paris, may descend with all her Magnificent Palaces to the Shades below, changing the Banks of the river Seine, for those of Acheron or Styx, and the refreshing Airs of Champagne, for the choking vapours of Hell. In a Word, we have felt the Motions of a terrible Earthquake this Evening, but as yet we have suffered no Damage.

When I liv'd in Asia, an Earthquake was almost as common as the Yearly Revolutions of Summer and Winter : And we took as little notice of it, as we did of Lightning, Hail or Rain. Besides, one Musselman encouraged another, and the General Faith of True Believers confirm'd us all, That we ought to be resign'd to God, and to the Appointments of Eternal Destiny, whether it were for Pleasure or Pain, Good or Evil, Life or Death. But now I have been so long disw'd to these Convulsions of the Globe, (for I have not felt one above these two and twenty Years) and am also separated

ted from the Society of the *Faithful*; tha
become like the rest of the World, and evi
these *Infidels*, timorous, astonished, void of R
and of little or no Faith.

My Mind at first, stagger'd as much as my
when I was walking crois my Chamber, and t
Floor rock under me with that singular k
Motion, which no *humane Art* or *Force* can imit
soon concluded 'twas an *Earthquake*, but kne
how to bear that Thought with Indifference
is familiar to me in any other Figure, but i
being so surprizingly buried alive. It appeara
rible to sink on a sudden into an unknown
I knew not whither: Perhaps I might fal
some dark Lake of Water; or it may be, I
be drench'd in a River of Fire, or be dash'd
Rock: For, who can tell the Disposition
Caverns below, or what sort of *Apartments* h
find under the *Surface of the Earth*? We w
the Battlements of a *Marvellous Structure*, a
full of *Tremendous Secrets*. And whether *Nat*
Destiny, *Providence* or *Chance*, occasion the R
that we find are made in divers Parts of the
it matters not much, so long as we are in E
of tumbling in. Such a terrible Fall, would p
best Philosopher in the World out of Hui
and spoil all his Reasoning. I'm sure, 'twou
me thus in a Trice to be plunder'd of my Th
Which makes me either wonder at the Van
Empedocles, if he threw himself into the fl
Chasin of Mount *Aetna*, only for the sake of
esteemed a God, (as the common Report is
gives me Reason to conclude, he had some
End in his venturous Leap: Since 'tis not p
ble, that empty Fame could be esteemed by
great *Sage*, as his final Happiness. A much
way had *Aristotle*, who, disgusted at his
Rance of the Flux and Reflux of the Sea,

himself in, to put an end to his *Dissimulations*, if the Story be true. But I can hardly believe the *Sagyrise* was such a *Fool*. I guess of other *Men*, according to the Experience I have of my self. I am as little solicitous about Death as any Man ; yet I should be unwilling to hurl my self out of the *World* headlong, without a *Firm* or a *Trust* ; I love New *Experiments*, but am not very fond of such as take from us irrecoverably the means of trying any more.

We had News here of an *Earthquake* which has overthrown part of the *Pyrenean Mountains*, some days before this happened at *Paris* ; but few regarded it. Calamities at a distance frighten no body. Yet, those which we feel, put us all in Tears. For my part, it has this Effect on me, that I am improved in my Carelessness, and become fearful of nothing. And, I think, there is Reason on my side, since all my Care, Apprehension and Forecast, can never defend me from the Underminings of the *Omnipotent*.

Paris, 15th of the 11th Month,
of the Year 1660.

LETTER XIV.

To Karmet Reis Effendi, Principal Secretary
of the Ottoman Empire.

LET not the distance of Time between my Letters, prompt thee to conclude, I forget my Duty ; or that I am careless to oblige so illustrious a Friend. I have many Obligations to discharge ; and therefore endeavour to Husband my Hours to the best Advantage, and so to divide my Dispatches, That the Grand Signior may be served, the Divan inform'd of all

all Material Emergencies, and the Expectations each Minister gratified.

As to the Reign of Lewis XIII. it was successively between the Marshal D' Ancre, the Duke of Luynes, and Cardinal Richelieu. The first was Queen Mother's Favourite; the second was the King. As for the third, he was absolute Master both King, Queen, and Kingdom.

During the King's Minority indeed, Queen M de Medicis, the Relict of Henry IV. took the Regency into her own Hands, and managed Things in Arbitrary Manner. But the Princes of the Blood with other Grandees, not able to brook the Government of a Woman, conspired against her. Among these were the Prince of Conde, Father to the present Prince, and the Duke of Bovillon. The former was a bold Man, and durst do any thing that was brave: The latter was a cunning Statesman.

They caball'd not so privately, but the Queen Mother was acquainted with their Meetings, as the Duke of Bovillon was the first who knew his Party was betrayed. This Intelligence was brought him from assured Hands, whilst he was sitting with the Prince of Conde, and other Nobles at the Place of the private Rendezvous. Whereupon he acquainted them with it, exhorting all to abscond immediately, lest they should be seized on the Spot. But the retorting, That the Queen would not venture on Action of such dubious Consequence; He started and took his Leave of 'em, with these Words: "My Lords, you may follow your own Counsel. I immediately to Horse, and escape to Sedan, my Stockings: Where, if they make me wear a Pair as an Exile; by Heavens, I'll make them wear out a thousand Pair of Boots.

His Words came to pass, and the Effect was a minutive Civil War; when the Queen was forc'd to raise an Army to reduce this Prince to Obedience.

the rest of his Party being imprisoned, as soon as she heard of his Flight.

Whilst these *Disturbances* lasted, the *Moors* were expell'd out of *Spain*, to the number of six hundred thousand. Part of those who liv'd toward the *Maritime Coasts*, went by *Sea* into *Africk*. The Rest, whose Residence was farther within Land, sought a Passage over the *Pyrenean Mountains*, and so through the *Southern Provinces* of *France*; offering a *Ducat* a Head to the *Vice Rey* of *Navarre*, for their safe Conduct. He, out of Curiosity coming to see these Travellers, and beholding 'em ragged and almost naked, with Visages like *Ghosts*; took Pity on them, and gave 'em Liberty of Passage gratis: Saying, "God forbid I should extort so much Money from these miserable Wretches, who are abandoned to the wide World."

But it seems, his Compassion vvas needless. For these *Mussulmans* vvere too cunning for him, having their Squalid, torn Garments, quilted all over vwith Gold and Precious Stones. Which occasioned all People to ridicule the *Vice-Roy's* Easiness, and to call him the Friend of the *Gibeonites*.

I should appear too partial in reflecting Satyrically on this *Prince*, vvhose Generosity deserves Praise: Yet I cannot but smile at the Craft of the *Moors*, vwhereby they not only escaped paying the accustomed Tribute of Passengers, but also blinded these *Infidels*, and took from 'em the Suspicion of greater Riches; vwhich if they had once known, perhaps not a *Moor* should have carried a piece of Money along vwith him into *Africk*.

This Passage seem'd worthy of thy Knowledge, since it in part resembles the famous Departure of the *Israelites* out of *Egypt*, tho' it comes short of the *Robbery* and *Plunder* vwhich they committed on the Inhabitants, the Day before they began their Journey. However, this Story may afford thee some Divertisement.

As to the *Marshal D'Ancre*, the Queen's Favourite ; in his Life and Death, he was compared to *Sejanus*, being qualified with the like Virtues and Vices, and having much the same Fortune, his Body after having been drag'd about the Streets by the Rabble, was at last torn in Pieces.

If thou would'st know, how the *Duke of Lorraine* obtain'd the King's Favour, it was by Ingratitude For, when he and his Brother were first brought to Court, they were both so poor, that they had but one Cloak between 'em ; and for that Reason could not go abroad together. Yet being recommended to the King by a certain *Nobleman* for excellent *Falkners*, they were received into Favour. But they abus'd the Kindness of their Patron ; and insinuating malicious Things into the King's Ear, against the *Nobleman* and his Family, caused him to be banish'd from the Court. After which they managed all Things.

Then succeeded *Cardinal Rich'ies* in the Chief Ministry ; of whom I have said a great deal in my former Letters to the *Grandees* of the Port, and thou wilt find them in the Register. I will now add, what I never mentioned before ; That he was very Ambitious to be thought a good Judge of Verse. He gave to one Poet, for a witty Conceit on his Coat of Arms, two thousand Sequins, tho' 'twas but a Verse of Seven Words. Another he promoted to an Ecclesiastick Dignity, worth a thousand a Year, for comparing him to the *Primum Mobile*. But he caused a third to be kick'd out of Doors, for his Obstinacy in denying to alter a Word of his Poem, which the *Cardinal* disliked.

This Minister was very revengeful, and amongst other Effects of his Temper, none was more taken notice of, or reflected on, than the Death of *Monsieur de Thou*, whom the *Cardinal* cut off for no other Reason, but because his Father in a General His-

ry which he wrote, had represented one of Richlieu's Ancestors, under a very Ignominious and Abominable Figure. That Historian was the Renowned *Thuanus*, of whom, I suppose, thou hast heard.

As to King Lewis XIII. himself, he was esteemed a great *Dissimbler*; accustomed to caress those with more than ordinary *Endearments*, whom he designed suddenly to ruine: Whence it grew to a *Proverb* in his time at the *French Court*, when they saw any *Nobleman* smil'd on, to say, *His Business is done*. It cannot be denied that this *Prince* had a great *Spirit*, and some *Wisdom*; yet he was observed to take *Delight* in many *petty Actions* unbecoming *Royal Majest*y. He wou'd spend much of his Time in *Painting*, and send for the most famous *Masters* in that *Art*, to view his *Works*: An equal *Inclination* he shew'd to *Musick*. And sometimes he was ambitious to be thought a good *Cook*. Once he made a great *Pasty* with his own Hands, filling it with *Venison* only fit for the Mouths of *Infidels*, viz. *The Flesh of Dogs, Wolves and Foxes*, with other Abominable *Animals*, of which it is not lawful for a *True Believer* to taste. This he caused to be served up to a Table at a *Feast* which he made to some of his *Courtiers*, who to Honour the *King's Handy-work*, eat greedily of the *horrid Dish*, and highly praised his Skill; whilst he diverted himself with laughing at them. He had many other such *Freaks* as these, which render'd him contemptible and ridiculous to the *Grandees* of his *Kingdom*. In a Word, he was more reverenced Abroad, than at Home. And this was owing to the Conduct of *Cardinal Richieu*; who was justly esteemed the very *Genius of France*.

Illustrious Minister, all that I have said of this *Monarch*, speaks him but a Man: And no body is wise at all times. But the *Follies* of *Princes* are more conspicuous, than those of meaner Persons. Paris, 15th of the 12th Moon, of the Year 1660.

LETTER XV.

To Mahummed in the Desert.

MAY the Angel of Peace pitch his Pavilion at the Entrance of that Bless'd Cave where thou residest. May thy Soul feel Calm and Undisturbed Joys, and for ever repose in Divine Tranquillity; Whilst the Rest of the World are molested with Perpetual Cares and Fears, Broils and Enmities, Passions within, and Furies without: In a word, whilst they are always in Danger of one another, of themselves, and of the Elements which compound their Nature.

O Man highly beloved of God, Favourite of the Angels, Care of Heaven, and the singular Darling of Providence. The Palm of an Almighty Hand is extended under thee when thou sittest down or walkest, always ready to snatch thee up from the Calamities which threaten this Lower World, and lift thee to Paradise, where the Assembly of the Just wait for thy Presence.

There has been an Earthquake lately in these Parts, which has put all France into a great Consternation, astonish'd every Body, and increased the Thoughtfulness of the Wise. The First Effects of it were felt by the Inhabitants of the Pyrenees, which are certain Mountains dividing France and Spain. There it did great Mischief, overwhelming some Medicinal Baths, many Houses, and destroying Hundreds of People. Only one Mosque or Church, which sunk into the Caverns below, was thrown up again, and stands very Firm, but in another Place. This is look'd upon as a great Miracle, especially by the French, who, for ought I know, may censure Partially, favouring their own Interest; in regard
this

burch has been disputed between them and the
ards, each Nation claiming Right to it, as stand-
e fore exactly on the Frontier Line. But now
Quarrel is uncontestedly decided; For 'tis re-
d by this Convulsion of the *Globe*, near half a
ue from its Former Situation, which is so far
in the acknowledg'd Limits of *France*. This
French Priests magnifie, as an apparent Proof of
ustice of their Pretentions, and the People
very willing to believe it.

for me, I have another Opinion of Earth-
s, and am persuaded, that they are as Natural
e Winds, which no Man knows how to draw
any Party or Faction, unless we believe the
es of the *Lapland Witches*. I am persuad'd,
his *Globe* is much more Ancient than the Ge-
ity of Mankind imagine it to be: That it has
-gone various Changes by the Predominance of
and Water: And that it is now hastening
ards another Revolution. I believe the *Central*
has eaten its Way a'most to the Surface, and
ed all the Mines of Sulphur, and other Inflamm-
e Matter, which it meets with in its Circulat-
it. These corroding and daily consuming
own Vaults, approaching also sometimes too
the vast Receptacles of Subterranean Waters
h lie nearer the Surface, over-heat those Lakes;
h being thus rarified into Vapors, and pent up
e *Hollow* of the *Globe* strive to break forth with
ense Violence, which causes that Heaving and
ing of the *Surficies*, that so terrifies Mortals.
hen the Causè is very deep and far from us.
where the Surface is shallow, in such Passions
e *Globe*, the Earth commonly breaks and tum-
n, with whatsoever is upon it Na; whole Cities
times have been thus swallowed up. And the
err is easil'y foreknown by a short snatching and
njet s of the Ground, Houses, Trees, Men

and every thing within its Reach ; for then the Convulsion is generally fatal. But where the Motion is heavy, grave and regular, 'tis a Sign that both the Sourse and the Danger of it are far off. And this is so much the more evident, by how much farther the Earthquake is felt above Ground. For the nearer any such Passion happens to the Center, it must be granted, that its Force is extended the wider on the Circumference. This depends on a Mathematical Demonstration, and there needs no more be said to thee who art consummate in the Sciences.

What I esteem a due Reflection on this is, That tho' there be no Peril in these remote Earthquakes, yet we know not how soon they will come nearer to us, neither can we be assured, where or when they will happen, or how far they vvill reach. It follows therefore by a natural Consequence, That since these Things are unavoidable, and all the Wit of Man cannot invent a Means to escape sinking into the Bowels of the Earth where it breaks in ; vve ought to be careless and indifferent what Death we die, and only be solicitous to live like Men, that is, according to Reason. For whether our Souls survive or no, 'tvwill be comfortable to expire in Peace, and full of our own Innocence.

Paris, 5th of the 12th Moon,
of the Year 1660.

The End of the First Book.

LETTERS

Writ by

A Spy at PARIS.

VOL VI.

BOOK II.

LETTER I.

To the Venerable Muſi.

HERE is now like to be a great Change at this Court. Cardinal Mazarini is dead. He died at the Castle of the Wood of Vincennes, on the 9th of this Moon, having been sick a long time. There happen'd a great Fire at the Louvre (so they call the King's Palace in this City) about five Weeks ago, which obliged the Cardinal, who lodg'd there at that time, to remove to his own House.

From whence, for the Sake of Air, he was advised by his *Physicians* to go to the aforesaid *Castles*. But all in vain : For Death, which finds Access into the strongest Fortresses, pursued him thither, and led him in Triumph to the Region of Silence and Forgetfulness, who had made so great a Noise and Bustle in this our *World*.

It is reported, that a certain *Astrologer* foretold him, he should die in this *Mon.* But the *Cardinal* gave no Credit to him : Tho' one would think he had some Reason to believe him in this, for the sake of a former Prediction of his, concerning the *Duke of Beaufort*. I have mention'd this *Prince*, and the *Enmity* that was between *Mazarini* and him, which occasion'd the *Duke's Imprisonment* in the *Castle of the Wood of Vincennes*. During his *R-straint*, the fore-mentioned *Astrologer* gave it out in *Paris*, That the *Duke* should escape out of *Prison* precisely on such a Day. The *Cardinal* being informed of this, waited till the Day came, designing to punish the *Astrologer* as a Cheat, or at least to expose him for an ignorant Person. To which End he sent for him, and upbraiding him with Presumption and Folly, in that the Day was now come, and yet the *Duke of Beaufort* was still a Prisoner, without any Hopes, or scarce a Possibility of escaping. order'd him to be sent to the *Bastile*. But the *Astrologer* addressing himself with much Submission and Earnestness, spoke to this Effect : *May it please your Eminence only to respite my Sentence till to Morrow, and then hang me if you do not find that I have spoke Truth. The Day which I foretold, is come indeed, but it is not past. A Courier will soon convince you, that I have not studied this Science in vain.*

The *Cardinal* mov'd with these *Words*, only confirm'd the *Astrologer* in a Chamber of his own *Palace*. And the next Day he receiv'd an *Express*, which gave him an Account of the *Duke's Escape*, and the Manner

Manner & fit, viz That on the Day before, he had let himself down by a Ladder of Ropes into the *Castle Ditch*, and was no more to be seen or heard of. Thus the Astrologer escap'd the Cardinal's Revenge, and got much Fame at the Court, which was increas'd by the Cardinal's Death, falling out exactly according to his Prediction.

This Minister was a very subtle Man ; and Cardinal Richelieu us'd to say of him, *That if he were minded to put a Trick on the Devil, he would only see Mazarini to Work.* Therefore he made him his Confident, instructed him in all Secrets of the French Court, the Art of Government, and on his Death Bed recommended him to the King as the fittest Man to succeed him in the Management of the Publick. He was after the Death of Lewis XIII at first opposed by several *Grandees* ; but the Queen's Authority, and that of the Prince of Conde supported him : Whence arose a common Proverb in those Days, *The Queen permits All, the Cardinal commands All, and the Prince puts all in Execution :* For this last had then the Office of General.

This Minister was not esteem'd so covetous as his Predecessor, yet he heap'd up vast Treasures ; Part of which he bestow'd in Magnificent Buildings and Furniture, the Rest he sent into Italy to his Father ; who astonish'd at the Prodigious Quantities of Gold he receiv'd, us'd to say, *Sure it rains Money in France.* However, he made himself odious to the Subjects of this Nation by his continual Oppressions ; and they are glad he is gon.

'Tis a By-word at Rome, when any Pope dies, to say, *Now the Dog is dead, all his Malice is buried with him.* But I doubt, it will not prove true in the Court of France at this Juncture. For the King will either find a Minister equal in Subtilty to the Deceased Cardinal, who shall supply his Place ; or he will take the Administration of Affairs into his

ovvn Hands. Be it which Way it will, we are like to see the same *Maxims* pursu'd, so long as *Cardinal Richelieu's Memoirs* are in Being., who first taught this Crown to understand its own Strength.

Paris, 14th of the 3^d Month,
of the Year 1661.

LETTER II.

To the Vizir Azem at the Port.

I Have sent a *Dispatch* to the *Mifti* acquainting him with the Death of the *Cardinal Mazarini*, *First Minister of State*, and the Greatest Favourite that ever liv'd. Now I will inform thee of some Passages which I omitted in my Letter to that venerable *Prelate*. It is necessary for me thus to distribute my Intelligence, with a due respect to the different *Quality* of my *Superiors*.

Thou , I suppose wilt require some Account of his Disposition and Morals, with such a Character as may render this Great Genius familiar to thy Knowledge.

He seem'd to place his chief Happiness in aggrandizing his *Master* , whom he serv'd with a Zeal so pure and disinterested ; a Loyalty so incorruptible, and by such regular Methods of Prudence and Policy ; as if in his Days, nothing were to be counted Virtue or Vice, but what either favour'd or oppos'd the King of France's Interest. He was of a happy Constitution for a *Courtier*, being by Nature Debonair, Complaisant, Affable, and of a sweet Disposition. Yet Experience and Art, taught him to improve these Advantages , to the Height of Simulation. You should see Courtesie and extraordinary

extraordinary Goodness flowing into every Feature of his Face ; You should hear Words breathing from his Mouth , like the soft Benedictions of an Angel. Yet at the same time, his Heart gave the Lye to both. He meant nothing less, than that a Man should find him as good as his Word. He was ever ready to promise any thing that was demanded of him : But in Performance, slow and full of Excuses, Frugal of his Prince's Money, and Liberal of his own. Magnificent in his Buildings, and the Furniture belonging to them : Aiming in all Things to exceed other Men, his Equals, and in some, to surpass even Mighty Princes, his Superiors. In a word , he was accomplish'd with all Qualifications requisite in a Fortunate Courtier, and a good Statesman.

Yet after all , this Sublime Genius yielded to Death : But not like Common Mortals. He died altogether like himself, without so much as changing that settled Gravity, and Serene Air of his Face, as had been remarkable during his Life. He made the King Heir of his Estate, and bequeathed abundance of Legacies.

To say all in brief : If he was Great in his Life, he was much more so in his Death ; mingling his last Breath with the Sighs and Tears of the King, who lamented his Departure with the Mourning of a Son for a Father.

Paris 26th of the 3^d Moon,
of the Year 1661.

LETTER III.

To Pesteli Hali, his Brother, Master of the Customs at Constantinople.

Yesterday a Dispatch came to my Hand from a very remote Part of the Earth. Our Cousin *Isouf* sent it from *Astracan*, a Famous City for *Trofick*, formerly belonging to the Crime Tatars, but now in the Possession of the *Moscovites*. He has been there a considerable Time, finding Profit by Merchandise: For there is a vast Resort to that City from *China*, *Indostan*, *Persia*, *Moscovy*, and other Provinces of Europe and Asia. Th: Roads to it, are daily covered with the Caravans of Trading People. And the River *Volga* can hardly sustain the innumerable Multitude of Vessels that transport Passengers with their Goods backwards and forwards, between *Astracan*, and the Regions round about the Caspian Sea, into which that Mighty River discharges it self.

Isouf is ingenious, and has pitch'd upon some advantageous Way of enriching himself, which tempts him to take up his Abode in that City, and there end his Travels; or at least, he will repose himself there, till Fortune presents him with a fairer Opportunity of encreasing his Wealth.

In the mean time, I perceive by his Letter, that he gets Money apace, lives very happily, and has the Wit to keep himself free from the Yoke of Marriage, which embarrass'd him so much formerly. He soon put that troublesome *Wife* out of his Mind, after he had divorc'd her; and he never fail'd to gratify himself with new Amours, where-ever he came in his Travels. He writes very comically; and I can't forbear smiling, when he tells me, He has

has had as many Concubines as the *Grand Signior*. By which thou wilt perceive, that *Isouf* is much addicted to Gallantry. He frankly confesses, that he first learned this Mode of loving at large in *Persia*, especially at *Ispahan*; where he says, 'tis a Mark of Honour for a Man to be good at intriguing with the Ladies: And he is call'd a *Turk* by way of Disgrace, who frequents not every Evening the *Gardens* and *Houses of Pleasure* in the Suburbs. But he adds, that in *India* the Liberty of courting Women is much greater. And that the very Nature of that Climate, disposes a Man to this soft Passion. In a word, our Amorous Kinsman retains the same Humour still.

Yet this does not binder him from prosecuting his necessary Affairs with Diligence, and Alacrity. He dispatch'd a Business for me at *Arch angel* in *Russia*, and another at *Mosco*, very dexterously. Which convinces me, that he is not less Sedulous and Careful in *Things* which concern himself. He says, the *Moscovites* are the greatest *Drunkards* in the *World*. Their chief and most beloved *Liquer*, is what the *French* call, *The Water of Life*. 'Tis a *Chymical Drink*, extracted from the Lees of *Wine*, or other strong *Beverages*: such as thou know'ft is common among the *Greeks*, *Armenians*, and *Franks* in the *Levant*. When the *Moscovites* are once got into a House where this *Nectar* is Sold, and are a little warm'd and elevated with it, they will not depart till all their Money is gon: Nay, they will pawn their very Garments from their Backs in a Frolick, rather than want their Dose of this *Inebriating Stuff*, and go out stark Naked in the coldest Weather that is, fall asleep in the open Streets, and yet are ne're the worse for it when they wake, but go to their daily Work with the greater Ardour. For, 'tis only the Common People are guilty of this Extravagance. As for the *Gentry*

Gentry and Nobility, they are more close and serv'd in their drunken Debauches.

The *Moscovites*, according to the Character gives me of them, are a very rude and unpolish People; Surly to one another, and extreamly regarded to Strangers. They despise all other Nations in the World, and say, 'tis impossible for any Man to go to Heaven, who has not a *Moscovite Soul* him. They profess the *Christian Religion*, and were formerly of the *Greek Church*; but now they have separated themselves, and set up a *Patriarch* of their own; to whom so great a Veneration paid, that the Emperor himself holds his Stirrup when he mounts on Horse-back.

Brother, I desire thee to speak advantageously of *Isouf*, to the Illustrious *Kerkor Hassan*, and to the other *Bassa's* of the Bench. He will be a serviceable Man to the *Grand Signior*, if encourag'd to some Place of Honour and Profit. I wish I could say the same of our Cousin *Solyman*. But he is too Wise in his own Conceit.

Dear *Pestili*, excuse my Abruptness; For my Hours are divided between the Service I owe to the Sultan, and the Affection I bear my Friends.

Paris, 7th of the 5th Moon,
of the Year 1661.

LETTER IV.

To *Orchan Cabet*, Student in the Sciences,
and Pensioner to the Sultan.

I Haye heard of thy Fame, and the manner of thy Conversion to the Law brought down from Heaven; How that from a *Christian Priest*, thou art become

become a *Mussulman Abdalla*, that is, a Believer and Servant of the True God. May thy Reward, both here and hereafter, be according to thy Integrity in this Change of Faith and Religion: For Hypocrites are neither acceptable to God nor Man; Yet most Men are Proselyted for Interest, Fear, or other Human regards. And in the Sense of the Christians, thou knowest, a *Renegado* and a Villain are Reciprocal Terms.

The insupportable Miseries of Servitude, tempt many to embrace Circumcision, which at once sets 'em free, and often puts 'em in a Condition to mend their Fortunes, and live more happily than they did, even before they were Captives: whilst Ambition and Avarice, are prevailing Motives with others in more prosperous Circumstances to be of the Grand Signior's Religion, that so they may rise in his Favour, and obtain some considerable Preferments at the Court, or Office in the Army; like the Ancient Melchites among the Christians, who were so call'd, because they alvvays profess'd the Faith of the Great Emperors, without examining whether it was Orthodox or no. A sort of Religious Parasites, who would be any thing to serve their own Interest, and idore the Devil himself provided their Sovereign shew'd 'em an Example.

Yet after all, there are some who change their Religion in pure Sincerity, only compell'd thereto by the Dint of exalted Reason, and Motives of Virtue. Such as these are thinking Men, Persons of bold Spirits, who dare call in Question the Tradition of their Fathers, examine the Principles in which they were Educated, dispute every Thing, and bring all to the Standard of natural Truth.

I rejoice to hear that thou art one of this Character, and not in the number of Counterfeits or Bigots: For such bring no Credit to the Religion they embrace, but rather a Scandal. Yet the Arms of the

64 *Letters Writ by Vol.*

the Munificent *Port* are open to receive all profess that God is One, and that *Mahomet* is *prophetic*; leaving the Scrutiny of their Intentions him who searches the Heart.

Thy Learning gives thee fair Opportunity doing Good. Put it to a right Use. Convinc *Infidels* whom thou hast forsaken, of their Error. Confirm the *True Believers*, in the *Faith* without Blemish.

Do this by Discourse, by Writing, and by own exemplary Life, which last will prevail ten thousand Eloquent Sermons.

In a word, shew thy self a true and faithful Follower of the *Prophet* on Earth, and God will slate thee to his Company in *Paradise*; where will introduce thee, *Jesus* will entertain thee Joy, and all the 124000 *Prophets* will welcome to the Pleasures which know no End.

Paris, 21st of the 5th Month,
of the Year 1661.

LETTER V.

To the Mufti.

WE are apt to admire some strange Power which we find Recorded in *Ancient Books* and whose Truth is out of the Reach of any Man to prove: Yet we slight the Miracles which before our Eyes, evident Matters of Fact, which body can contradict. Whence this should prove I know not, unless it be from a Natural Kind of Drowsiness in the Soul, Common to the greater part of Men; like the Sleep of those, who can so soon be awaken'd by the loudest Noises they accustom.

accustom'd to, as by the soft and still Idea's of a strange Dream; So we regard not the Things to which we are daily habituated, tho' in themselves never so prodigious: Whilst we start and are amaz'd at the most Ordinary Relations of Antiquity, only because they are Novel to us, and we were not Eye-witnesses of the Things themselves.

I formerly sent a Letter to *Cara Hali*, the Sultan's Physician, wherein I mentioned several Physicians of *Arabia*, who in past Ages, were eminent for some remarkable Cures. But, I tell thee, not one of them could match the King of *France*'s Success in Curing an *Epidemical Distemper*, which they call the *KING's-EVIL*. The General Symptoms of this *Malady*, are certain Swellings in the Face, Neck, or other Parts of the Body; sometimes accompanied with Blindness, Deafness, Lameness, and other Imperfections. Those who are troubled with this Disease, flock to the King's Court at certain Seasons of the Year, and being introduced into his Presence, he only touches the Part affected with his Hand, and an infallible cure follows.

They say, this Gift has been inherent in the Kings of *France* for many Generations: And the Priests magnify it as a Great Miracle. But, I tell thee, all the Prodigy in my Opinion, lies in the Strength of the People's Imagination, which thou knowest works half the Cure in many Distempers. The Priests stand by the King, whilst he touches the Sick: They repeat their *Gospel*, and use certain *Prayers and Exorcisms*, being vested all in White like Magicians. These Ceremonies are perform'd with abundance of Gravity, which strikes an Awe into the Credulous Patients. And to render the Business yet more Mysterious; whereas other Physicians take Money of the Sick, this Royal *Aesculapius* bestows a Piece of Gold on every one whom he touches, which they are obliged to wear about their Necks

Necks as long as they live. Now whether the *Charm* lies in the *Gold*, or the *King's Touch*, or the *Prayers* and *Ceremonies* of the *Priests*, or finally in the Patients *Fancy*, it matters not much. This is certain, that Thousands who come to the King's Feet, very much disorder'd by this Evil, find a sensible Alteration in their Bodies, before they depart from his Presence; and in a few Hours or Days at most, are perfectly recover'd.

Perhaps, the *Kings* of *France* have some *Magical* or *Physical Tincture* in their *Blood*. Or, it may be, they have found out the *Philosopher's Stone*, so much talk'd of; and deliver'd it down to their *Posterity*, as a part of the *Royal Inheritance*. Which enables the present King, to do so many prodigious Things both at Home and Abroad, in Peace and in War, besides his Part in curing this Sickness. I am no *Rosicrucian*, nor very fond or credulous of Miracles; yet I often wonder at the Treasures of this Monarch, which appear Inexhaustible. But the Ways of Kings are secret, and he of *France* is singular in his Mysterious Methods of growing Rich and Great. Neither do all his Magnificent Expences seem to diminish his Wealth. The King of *Saxons* has been his Pensioner ever since he began to Reign: And Millions of *French Gold*, are dispersed among the *German Princes*.

- These Things cause his Subjects to descend variously. But I refer 'em to thy Oraculous Judgment, whose single *Tetra* is of ten Thousand Times more Worth, than the *Decrees* of a *French Parliament*.

Paris, 3^d of the 7th Moon,
of the Year 1661.

LETTER VI.

Mirmadolin, Santone of the Vale
of Sidon.

W I will vent Holy Things, and what the Divinity shall inspire. The World was in when *Hosain* the *Prophet* was slain, and the it on her *Mourning Dress*. The *Timbrels* of *Arabia* and *Babylon* were heard in the Dead Night: Their sound reach'd to the *Third Heaven*: the *Shepherds* ran to the *Heights* of the *Earth*, over the Occasion of so much Noise. The of *Forts* and *Castles* gave the Alarm, and the *War* took hold of the *Sword*, the *Bow* and *Ar*. The *Tygris* overflowed its Banks, and *air* became a Lake. A dark Body of Clouds t the Sky, and poured forth Thunder, Light-nd Hail. Fire ran along on the Sands of the and the Air was all in a Flame. Horrount the Minds of Mortals, and the *Angels* lives were uneasy. The Beasts of the Field Dens and Caves, and the Dragons were l with Remorse. Only the more Venemous swell'd with Pride: The Poyson of Mur- d Heresy had puffed up their Souls: They air Posterity are accurs'd to this Day, and Hour of the Irrevocable Sentence.

s tone, Great is thy *Faith*, in that thou hast ned the Shadow of this *World*, and separated from the Contagion of Mortals. I revere jesty of thy Sublime *Soul*, the Intellect at Liberty. Thou daily gathereft Flowers ne Garden of *Eden*, and being in the Body, t the Sweets of *Paradise*. Kings would lay heir Crowns to taste of thy Pleasures, did they

they but know them ; and exchange all the Glory of Empires, for one Moment of thy Unspeakable Bliss. Thou Companion and Care of Angels, Darling of the Monarch Omnipotent !

Where-ever thou liest down , whether by Day or by Night, the Watchers above stand ready with Umbrella's to skreen thee from the Scorching Beams of the Sun, the Chilling Darts of the Moon and Stars, and from all Injuries of Weather. The Elements go out of their Courses to serve thee, and all Nature espouses thy Interest.

The *Merchant* hires a thousand *Camels*, and loads them with the choicest *Riches* of the *Levant*. He endures all the Fatigues of a long and dangerous Travel, through *Syria*, *Arabia* and *Persia* ; runs the Risque of Robbers, Diseases, and ten thousand Methods of Death : and after all his Hazards and Pains, is not half so happy nor so rich as thou , who aboundest in every thing, because thou desirest nothing which thou hast not, or that is unnecessary. The *Plough men* labour for thee in the *Field*, and so do the *Artificers* in the *City*. The *Noble* and the *Vulgar* are thy *Purveyors*, and the greatest *Sovereigns* pay *Tribute* to thee. Every *House* is thy *Home*, and they count themselves happy , under whose *Roof* thou vouchsafest to sleep. They are really so ; for *Benediction* accompanies the perfect *Man* in all his *Ways*, and the Favours of *Heaven* overtake them that shew Kindness to him. Thou art *Lord* of other Men's Estates , and every Man's *Field* is thy *Inheritance*. Thou enjoyest the *Riches* of this *World*, without being tainted with the *Vices* that attend 'em, and receivest immortal Assurances and Seals of the Future *Glory*, in the *Life* which is to come. Oh ! happy *Estate* of the *Righteous* ! Oh ! *Life* to be truly envied !

As for me, I'm like a *Galley Slave*, chain'd down to this *Oar*, and forc'd to Row Incessantly whither the

the *Master* of the Vessel Commands. So am I oblig'd to obey the Dictates of my *Superiors*, whether there be Sin in the Case or no. I am fasten'd in the Cares of this Vain World, and the more Particular Anxieties of *State*. From all which thou art Happily free.

Oh that it were Lawful for me to shake off the Fretting Yoke, and disintangle my self from the Snares of Humane Policy ! That I might live like the Men of the *First Ages*, who honour'd the *Earth* as their *Common Mother*, and made no Envious Enclosures ! They sported Innocently on her Fragrant Bosom, and never molested their Kind *Parent*, by Cruelty to any of her Off *spring*. They suck'd the Milk of her Breast : Her Veins stream'd with Wine and Honey. They banqueted on variety of excellent Fruits, and no Body thought of Killing and Eating his *Follow-Animal*. The Birds could then range the Air without Fear of the *Fowler* ; neither did any Yawling Huntsman rouze the Timerous Hare from her Seat. The Roes and the Hinds could scamper at pleasure o'er the Plain, without being hatter'd to the Mountains and Rocks for Sanctuary ; neither did any fly Angler trepan the Fish of the Rivers. As for the Sea, 'twas then unknown ; No Man as yet, had ventur'd on that Perfidious *Element*, or found out the Use of Ships. There was in those Days no Foreign Commerce or Traffick, nor any Need of it. Every Region supply'd its Inhabitants with what was Useful and Necessary : And those Temperate Mortals desir'd no More. They liv'd without Irregular Appetites, free from Ambition, Fraud and Blood.

This is the Life so much desir'd by me, and which thou actually enjoyest. God augment thy Felicities and Raptures, that thou mayest pass from one Vision and Ecstasy to another, till *Gabriel* snatch thy

thy Soul away in a Divine Transport, beyond Possibility of a Relapse.

Holy Sentiments, whilst thou art on Earth, me; and when thou art among the Immortals, confer some Favours which may last for ever.

Paris, 26th of the 8th Month,
of the Year 1661.

LETTER VII.

To Dgnct Oglou.

MY Business in this Place obliges me to associate with all Sorts of People I indifferently associate my self with Soldiers, Couriers, Priests, Fidlers, Merchants, Seamen, or Persons of any Profession, from whom I can hope for any Improvement: For, hardly so despicable a Fellow in the World may not teach an Inquisitive Mind something which it was a Stranger before.

Sometimes I converse with Painters, whom I generally find to be Men of Wit and Sensibility; very lewd and dissolute: However, they divert my Melancholy, to which thou knowest much inclin'd. For they are the merriest in the World, abounding with Smart Jests and Comical Stories, besides a Hundred Tricks of good Buffoonry to make one laugh; that it is almost impossible to be sad in their Company.

They are most of them bred in the Academies in Colleges and Schools where the Sciences are profess'd: It being in a Manner necessary, That of this Trade should have a Smack of all Sciences.

Le

, and especially, that they should be in good *Historians*; they being many Times to represent Pieces of *Antique* and *Modern* without a *Pattern*. They have a very Fa-
Way also of telling a Story to the Life, as
of drawing it so in Picture. They would

the most stiff and morose *Hedgi* into
mirth and Jollity, to hear how gracefully they
treat the most serious Matters, and turn-
ing into *Burlesque*: For they are Admi-
tyrists by Nature.

These are not all alike, but differ in their
ways like other Men. Some of them are Proud
and haughty, others Fawning and Abject: And all
great *Humorists*.

is an odd Whim of *Martin Heemskirk*, a Fa-
mous Painter, that was born at a Village of the
same. He died in the Year of the *Christians*
1574. This Man had amass'd together in his
life a Vast Quantity of Money; and having
neither Children, nor other Relations of his
to leave it to, he was resolv'd to do something,
which he might be talk'd of after his Death. I
have heard of many dying Men, that have had one
or other in making their last *Will* and *Testament*. But thou wilt say this of *Martin's* was
not. For, on his Death-bed he bequeath'd all
his wealth to be distributed into Equal Dowries or
Portions, wherewith to marry a certain Number of
Women. *Heemskirk*, his Birth-place, Yearly, on
Condition, That the New-married Couple,
and the Wedding-Guests, shou'd dance on his

necessary for thee to know, that since his
time here has been a great Alteration of Religion
in these *Parts*: The Inhabitants, which in his
time were *Roman Catholicks*, are now all *Protestants*.
the time of this Change or Reformation, as
they

they call it, it was the General Practice of the *Protestants*, to demolish all *Images* and *Crosses* where ever they found 'em. Now it was the Custom of the *Roman Catholicks* to set up a *Cross* at the End of every *Sepulchre* of the *Dead*. Yet, so great a Veneration have the *Heemskirkers* for the Memory of this *, that whereas there is not a *Cross* to be seen standing in all the Country besides; yet his, being of Brass, remains untouched, as the only *Title* their *Daughters* can shew to his *Legacy*.*

'Twas a more Cruel and Inhumane Caprice of an *Italian Painter* (I think his Name was *Giotto*) who designing to draw a *Crucifix* to the Life, wheadl'd a poor Man to suffer himself to be bound to a *Cross* for an Hour, at the End of which he shou'd be releas'd again, and receive a Considerable Gratuity for his Pains. But, instead of this, as soon as he had him fast on the *Cross*, he stabb'd him Dead, and then fell to drawing. He was esteem'd the greatest *Master* in all *Italy* at that Time. And having this Advantage, of a Dead Man hanging on a *Cross* before him, there's no Question, but he made a Matchless Piece of Work on't.

As soon as he had finish'd his *Picture*, he carried it to the *Pope*, who was astonish'd as at a Prodigy of Art, highly extolling the Exquisiteness of the Features and Limbs, the Languishing, Pale Deadness of the Face, the Unaffected Sinking of the Head: In a Word, he had drawn to the Life, not only that Privation of sense, and Motion, which we call Death; but also the very Want of the least Vital Symptom.

This is better understood, than express'd. Every Body knows that it is a Master-piece to represent a Passion, or a Thought well and naturally. Much greater is it to describe the total Absence of these Interior Faculties, so as to distinguish the Figure of a Dead Man, from one that is only asleep.

Yet

Yet all this and much more, cou'd the Pope discern in the Admirable Draught which Giotto presented him. And he lik'd it so well, that he resolved to place it over the Altar of his own Chapel : For, thou know'st, this is the Practice of the Nazarenes, to adore Pictures and Images. Giotto told him, Since he lik'd the Copy so well, he wou'd shew him the Original if he pleas'd.

What dost thou mean by the Original, said the Pope ? wilt thou shew me Christ Jesus on the Cross in his own Person ? No, reply'd Giotto, but I'll shew your Holiness the Original from whence I drew this, if you will absolve me from all Punishment.

The good old Father suspecting something extraordinary by the Painter's thus Capitulating with him, promis'd on his Word to pardon him. Which Giotto believing, immediately told him where it was : And attending him to the Place, as soon as they were enter'd, he drew a Curtain back, which hung before the Dead Man on the Cross, and told the Pope what he had done.

The Holy Father extremely troubl'd at so Inhumane and Barbarous an Action, repeal'd his Promise, and told the Painter, he should surely be put to an Exemplary Death.

Giotto seemingly resigned to the Sentence pronounced upon him, only begg'd leave to finish the Picture before he dy'd ; which was granted him. In the mean while, a Guard was set upon him to prevent his Escape. As soon as the Pope had caus'd the Picture to be deliver'd into his Hands, he takes a Brush ; and dipping it in a Sort of Stuff he had ready for that Purpose, daubs the Picture all over with it, so that nothing cou'd now be seen of the Crucifix : But it was quite effac'd in all outward Appearance.

This made the Pope stark mad : He stamp'd, foam'd and rav'd like one in a Phrensic. He swore

'the Painter should suffer the most Cruel Death cou'd be invented, unless he drew another good as the former : For if but the least was missing, he wou'd not pardon him. But cou'd produce an exact Parallel, he wou'd likely give him his Life, but an Ample Reward is given. The Painter, as he had Reason, desir'd this the Pope's Signet, that he might not be in danger of a Second Repeal : Which was granted him; then he took a wet Sponge, and wip'd off Varnish he had daub'd on the Picture. A Crucifix appeared the same in all Respects as before.

The Pope, who looked on this as a great being Ignorant of the Arts which Painters ravished at the strange Metamorphosis. And toward the Painter's treble ingenuity, he absolved him from all his Sins, and the Punishment to them ; ordering moreover his Steward, to cover the Picture all over with Gold, as a Gratuity for the Painter. And, they say, this Crucifix is the Original by which the most famous Crucifixes in Europe are drawn.

I need make no other Reflection on this than that as the Suppos'd Murderer of Jesus the Mary, is the Source of all the Christians Deaths to the real Homicide which this Painter commits, has made it more intense and fervent; by how the Crucifix is drawn after this Pattern, exceeding what were seen before them, in the Tragical Portraiture of the Martyr'd Messias.

And, from this Reason it is, that Painter, so great esteem among the Italians, because of the Gods which those Infidels Adore. I wonder therefore, that the Chief Head of the Church, should so easily Absolve Murder in her, as a Venial Sin, especially when it is Ordinare ad Deum, as the Jesuits say, that is,

more God's Glory, as the Pope easily persuaded himself this was : Since Idolatry is the main Engine which supports the State and Grandeur of the Roman Court. And all the World knows, that Holy City is a Type of Heaven ; or at least, the Crafty Priests would fain represent it so.

My Friend, thou and I have seen enough of their Tricks and Holy Frauds in Sicily. Praise be to God, they had not Power to pervert us. Our Faith remains inviolate : We still possess the Integrity of Musulmans, the Native Attach we owe to the Prophet, who was sent to Exterminate Idols. In a word, we Adore none but One God, Creator of the worlds. May that Incomprehensible for ever keep us in the same Faith and Practice, till the Release of our Souls.

Paris, 13^e of the 9th Moon,
of the Year 1661.

LETTER VIII.

To Lubano Abusel Saad, an Egyptian Knight.

THIS Court is now at Fontainebleau, and all seems to be dissolv'd in Joy for the Birth of a Dauphin. The Queen was delivered of this young Prince, on the First Day of this Moon. There's Nothing but Feasting, Dancing and Revelling on this Account, with Bonfires and Congratulatory Addresses. Only the Duke of Orleans, the King's Brother, has little reason to be over-merry, since he was the next Presumptive Heir of the Crown, in Case the King died without Issue Male : For the Laws of France exclude a Female from Reigning. Yet, this Duke

dissembles his Inward Grief, for being thus put by his Hopes, and appears as Joyful as the Father himself. He hugs and admires the Royal Babe, wishing him Health and Long Life in a Compliment whom he really could rather wish out of the World; or at least, that he had never come into it. So violent are the Temptations to a Crown, so strong the Desire of Empire, That the Nearness of Relation, which endears the Rest of Mortals one to another, estranges the Hearts of Princes from those of their own Blood, if they stand in the Way of their Ambition. And I can assure thee, the French do not spare to say, the Duke of Orleans has enough of this Vice to attempt great Things, were not his Genius over-aw'd, by the Matchless Fortune and Spirit of his Brother.

Neither is the King himself Insensible of this; remembering with what Warmth the Duke received the Flattering Addresses of some Courtiers, during his Brother's dangerous Sickness, when the Physicians had well-nigh given him over for a Dead Man.

I was acquainted with this Passage but lately, by Osmir the Dwarf, who watches all the Motions of this Court. He tells me that the King being inform'd, a Rumour was whispered among the Grandees of his Death, caused them all to be sent for, and to pass through his Chamber, whilst the Curtains of his Bed were drawn open, that they might see their Sovereign alive, tho' in a bad State of Health. He says moreover, That the true Reason, why several Lords of late have been removed from their Offices about the King, is because he resented ill the too early and passionate Court they made to the Duke of Orleans, on the Report of his Brother's Death. 'Tis natural to all Men to love themselves, and to desire the Disposal of their own Affairs. No Man would be content to have his Estate given away

away by his Servants at their own Discretion. And *Sovereign Monarchs* are the most Jealous of all Men in such Cases: Particularly, the *King of France* is known to be a *Prince* very sensible of his Honour, and soon touched in that Point, by the least Appearance of Disrespect in his Subjects, and of Incroachment in his Neighbours.

As for the *Duke of Orleance*, he is a *Prince* of no great Character, either as a Soldier, or a Statesman. Neither has he been much talked of in the World, till the beginning of this Year, when he Married an *English Princess*, by Name *Henrietta*, Daughter to the late Murther'd King of that Nation.

We have had another Match here also, between the late *Duke of Orleance's* Daughter, and the *Prince of Toscany*. These things occasion various Discourse among those who pretend to weigh exactly the different Interests of *Christian Courts*, especially of such as are concerned in the New Alliances. For, the Greatest *Monarchs* here in the *West*, marry only for Profit and Advantage, to Fortifie themselves by a closer Union with the House to which they are Ally'd. Whereas our *Eastern Princes* only indulge their Passions in the Choice of their Wives; admitting none to their Embraces, but the most Exquisite Beauties that can be found. And where they once pitch their Phancy, they neither regard Riches, Honour, or any other Recommendation, save what their Love suggests; being themselves Inexhaustible Fountains of Wealth, Nobility and good Fortune to all who have the Happiness to be in their Favour.

They scorn to sell themselves, and profligate the Glory of their *Diadems* to a *Foreign Prince*, for the Sake of a little Gold, and much more Trouble, with a proud Female, whom perhaps they never saw. Yet this is the common practice among the *Princes of the Nazarene Belief*; Who consider not, that in-

stead of a Wife, a Partner of their Empire, and a Friend, they often entertain a Snake, a Traitor, an Enemy : Especially if she be a Woman of Wit and Intrigue, as most of them are. This made the now Queen-Mother, the Relict of Lewis XIII suspected by her Husband ; and the present Queen of France is under the like Circumstances : And it will always be so, where Princes Match themselves after this manner, and cannot debar their Wives from holding a secret Correspondence with the Family from which they Descend.

Affuredly, the Ottoman Politicks are the most refined and secure of any in the World ; our Religion most Holy, and our Mora's most Sound. Which Three are evident Signs, That God has raised up this Sacred Empire, to subdue all the Nations on Earth, and bring 'em to the Faith of his Divinity.

Paris, 9th of the 11th Moon,
of the Year 1661.

LETTER IX.

To Cara Hali, Physician to the Grand Signior.

I Am now in my Chamber by a Glowing FI wanting Nothing that can comfort a Reason Man : Whilst I hear the Winds whistling, Snow driving upon my Windows, and the ho' Voices of the watch proclaiming a Night little Cold, than that lasting one they feel in the A Circle once a Year. Yet I wish my self in a S or on the Top of some High Mountain, wh might feel Nature in the most Rigid of all he

mours. I love Variety, and 'tis a Pain to be confined to Pleasure it self, when 'tis all of one Kind: or what I'm us'd to.

'Tis to thee, my Dear Haly, I owe this Thought, when you told me once, as we were walking together in the Cemetery of Sultan Solymen's Mosque,
That Man is made for all Things.

I remember the Elegance and Force of Reason with which you explained your Sentiment, upon a Loss which I had then sustained by Shipwreck; comforting me with this Reflection, that all the Gains on Earth are only Burthens: all the Riches, Honours, Pleasures, and whatsoever is desired by Mortals, are but so many Clogs to tie us faster to this Little, Narrow Globe, where we are born, to trample on as our Foot-stool.

All this is true; but I consider farther, That the Occurrences of this Life ought to be received with Indifference, and we should be as cheerful in a Prison, as in a Palace; because Nothing can happen to us, ~~which was not intended by Fate.~~ Merely't is could go as freely to Torments in a Ju't Cause, as to a Sumptuous Banquet. I could smile at the Malice of my Persecutors, and triumph o'er the vain Executioners, when I see them sweat at their Inhuman Toil, and yet can never have their Wills of a Soul cast in such a Mold as mine, whatever they may do with my Body. Tho they excruciate me with a Thousands Inventions of Cruelty, tho they reduce me to Ashes, yet they cannot rob me of my Reason. Neither Fire, nor Sword, nor Rack, nor any other Instrument of Barbarous Rage, can hurt my Thoughts. I shall still have the Power of Meditating, in Spite of 'em all: And I esteem, That the Specifick Happiness of a Rational Creature. There's no such Thing as Pleasure or Pain, but what our Opinion makes so. I have try'd to handle Fire; I've grasped hot burning Coals in the palm of my

Hand, with which I now write. The devo Element soon fastened on my Skin, and eat it through into my Flesh, whilst I was busie in templatting its Nature and Effects, without concern'd in any Sense of Pain. I kept a tite and curb'd my Soul. I held it within Compa would not suffer it to winch, or lash, or fly out of it self, or descend into my Body, to the Part affected, or be concern'd at its Grief. But when I reflected on the Inconveniences might follow, and that it would hinder me serving the Grand Signior and my Friends, I t she Coals away, well satisfied that I had mad Experiment without prejudicing my Reason falling into any Passion Unbecoming a Man.

I take as much Pleasure in Fasting, as in E or Drinking ; in Labour, as in Rest ; in Walking, as in Sleep. There's no Excess or Contrariety in Nature, which does not afford me as much delight as Mediocrity, or the Golden Mean : it is find Gust in every Thing that happens to me : this I take to be the Proper Part of a Muffet of one Resign'd to God.

Yet this hinders me not from bustling i World, and prosecuting my Busines with Activity and some Eagerness. We are born for Action and not only for Thought. 'Tis a mix'd Life we are to lead on Earth. But when I fail of my or desired Success in any Undertaking, I am troubl'd, considering I was born to encounter as well as Good in this Mortal State.

In all that I have said, I do not pretend to Celebrated Apathy of the Stoicks. I feel Pleasure and Pain from the same Objects which thus affect other Men : But I feel 'em with Indifference, suffering my Understanding and Judgment to participate with my Passion and Sense.

I have perceived my self sometimes in Ag

which I thought exactly answered the Character of those which dying Persons feel. And I believe they were in a Degree the very same: Yet I found no Panick Fears upon me, no Dread of that Amazing Change: But rather certain Blooming Hopes, Young, Tender Springing Joys, arising from the Thoughts of a New Life, the Unavoidable Effect of that which we call Death, wherein I promised my self the Pleasure of Fresh Enjoyments and Diversions, to which I was wholly then a Stranger.

If thou thinkest this too Extravagant, and that Death is not a proper Object of our Wishes, yet thou wilt at least acknowledge, that it may furnish us with sufficient Arguments of Content and Acquiescence, since no Man can avoid it, and it is sure to entertain us with Novelties which we never were acquainted with before, which recommends it under a very desirable Figure, because Humane Nature perpetually covets New Things.

I have seen Persons condemned to Death here in Paris, who have been offer'd Life on certain Conditions not agreeing with their Humour; yet have refused it, and rather chose Death which they knew would free 'em at once from all their Present Troubles. And thou know'st with what Resignation our Greatest Bosses submit their Necks to the Executives, when the Grand Signior thinks fit to call for their Lifes. All that they reply to the Fatal Mandate, is, *The Will of my Sovereign Lord be done*. They at once gather up all the Strength of their scattered Reason, and shrink their dilated Souls to a Point. Then with a Re-doubled Force, they shake off their Inclinations to Honours, Riches, and the Pleasures of this Life, as a Man rowzes from a long Dream or Trance. With Smiles and a profound Submission they kiss the Royal Firme, being awaken'd to the Thoughts of more Illustrious and

Serene Joys than this gross Earth affords, even to the Ineffable Pleasures of *Eden*, the sure Reward of those that die in Obedience and Peace : Since they are to be esteemed *Martyrs*, as well as th'hoi who meet Death in the Field of the Sacred *Combat*, in the *War for our Holy Faith*.

Oh ! That it were my Lot thus to expire in Honour, to have my last Breath mixed with the Devout Aspirations and Suffrages of True Believers, that so my Example might edifie others, and the Publick Character of an Untainted Loyalty might benefit my self : Whilst Fame proclaimed it before my Arrival at the Invisible Regions, to prepare the Ghosts of Just Men to bid me welcome, and give me a Kind Reception who am yet wholly a Stranger in those Parts of the World : For Death it self cannot banish me out of the Universe. And there's my last comfort.

Thou my dear *Physician*, wilt conclude, I'm Melancholy by this Kind of Discourse. But I tell thee, 'tis only another way of Expressing the Secret Pleasure and Tranquility of my *Soul*, which is more to be valued by him that enjoys it, than all the Laughter and Extravagant Mirth in the World. These only ruffle our Passions, and raise a Dust in our Eyes : whereas the other compose and purifie our Reason, giving us a Constant Prospect of Things Past, Present, and to Come. So that we can never be at a Loss, but always ready eqnipp'd for the worst Contingencies. *Holi, A-dieu.*

Paris, 15th of the 12th Month
of the Year 1661.

LETTER

LETTER X.

To the same.

THE Court of France in all things endeavours to imitate the Ancient Grandeur of the Roman Emperours, and their Policy. As they had their *Anphitheatres*, whereon were exhibited all Sorts of Shows and Spectacles to divert the People in time of Peace ; so have these their Theatres whereon according to the more Acceptable Mode of the present Age, are represented the Various Kinds of Virtue and Vice ; Mens Follies, and Perfections ; Modern Humours, and the Ancient Morality , Intrigues of Love, and of State ; Surprizing Actions of War, and the Subtle Overtures of Peace; The Tyranny of Sovereigns, and Rebellion of Subjects. In fine, whatsoever is treated of in Books, is here Acted to the Life on the Stage, and with so much Advantage of Scenes, Interludes, Musick, Dances, Language, Wit, Humour, and the like Charming Circumstances, That a Man at some Hours cannot better pass away his Time, than in being present at these Entertainments. Where all that he has read, either in Ancient or Modern History, deserving Remark, shall be successively presented to his View, as efficaciously as if the Persons were now living, and in presence, whose Actions each Play describes.

There you shall be introduced as it were, into the Court and Camp of the Grand Cyrus : You shall accompany Alexander the Great in his Expeditions through Asia : You shall see him die of Poyson at Babylon, and the Macedonian Empire Cantonized among his Officers : You shall behold all the Roman Cesars in their Rise and Fall : With whatsoever Particularities were observable in this or any other Renown'd Monarchy on Earth ; not excluding the

last and most Universal Empire of the Ottomans. For these *Infidels* presume to act o'er again, the Part of Temerlai, and lead about in Dramatik Triumph, the Encag'd, yet still Invincible *Bajazet*. In Habits, which only become the destin'd Conquerors of the World, these Slaves dare Personate the Glorious Solymos, Mahomet the Great, the Victorious Selim, and even *Anusat* himself, the Stoutest Emperor that ever Reigned : I mean, the Uncle of our present Sovereign.

Besides True History thus represented, the Spectators are sometimes diverted with Fabulous Entries of Gods, Nymphs, Fauns, Satyrs, Muses, Graces, Monsters, and whatsoever we find in the Ancient Poets.

There you shall see *Prometheus* fetching Fire from Heaven, to give Life to his Men of Clay ; *Lycus* transformed into a *Wolf*, for his Inhositable Carriage to *Jupiter* ; *Ganymede* snatched up into Heaven by an *Eagle* and made *Jupiter's* Cup-bearer, for his singular Beauty. It is pleasant also to see *Phrixus* with his sister *Helle*, swimming o'er the *Hellepon* on the Back of a *Ram*, with a *Golden Fleece* ; whilst she for Fear, falls off, and is drowned : And from her Name [*Helle*] that Sea is suppos'd to be so called. In the mean while, *Phrixus* swims forward, and arrives at *Colchis*, where he sacrifices the *Ram*, and hangs the *Golden Fleece* up in the *Temple* ; which was afterwards stole away by *Jason* and his *Argonauts*. It is equally diverting, to see the artifice of the *Scenes* and *Machines*, which represent *Jupiter* transforming himself into a *Show'r* of *Gold*, and so descending into *Danae's* Lap, when he begets *Persus* on her, who subdued the *Gorgons*, and with *Medusa's* Head, turned the *Cepheus Nobles* into Statues. In a word, all the Ingenious Fictions of *Orpheus*, *Homer*, *Hesiod*, *Ovid*, and the rest of the Greek and Roman Poets, are here translated, not so much from one Language to another, as from Words to Actions

A&tions, and from Dead, Inanimate Characters, to Living Figures of the Things themselves. For these sort of Plays are acted by Men, Women and Children, culled out and Educated for that Purpose. And the Managers are at a vast Charge, for Variety of proper Scenes and Dresses for every Occasion ; each after being exactly apparel'd according to the different Quality of the Persons represented ; and the Mode of the Age and Country wherein they lived.

These sort of Divertisements, are very agreeable both to the Court and the City. The King takes great Delight in them, especially in Ballets and Pastorals, which consist chiefly of good Songs and Dances, mixed with bold and uncouth Entries of Antiques, representing Monsters and Devils , as the Christians usually describe 'em.

But there was lately a check given to their Sport, by an Accident which has surpriz'd all People that hear of it, and has puzzl'd the most intelligent Heads to give an Account of so strange an Occurrence.

On the 19th of this Month , the King and the whole Court were present at a Ballet, representing the Grandeur of the French Monarchy. About the middle of the Entertainment, there was an Antique Dance perform'd by twelve Masquerades , in the suppos'd Forms of Demons. But before they had advanced far in their Dance, they found an Interloper amongst 'em , who by encreasing the Number to Thirteen, put 'em quite out of their Measures : For they practise every Step and Motion beforehand, till they are perfect. Being abash'd therefore at the unavoidable Blunders the Thirteenth Antique made 'em commit , they stood still like Fools, gazing at one another : None daring to unmask, or speak a word ; for that would have put all the Spectators into a Disorder and Confusion.

Cardinal

LETTER XI.

To Dgnet Oglou.

GOD unravel my Soul, reverse my Faculties, turn my Nature inside out, make me a Minister of a New *Predicament*, or annihilate me, which he pleases, if I am not true to my Trust; Yet the Ministers of the Post suspect me.

By the Thoughts of *Mahomet* our *boly Law-giver*, whilst he was climbing the boundless Heights of the *Firmament*; I've a Heart like the *Roman Curtius*, who bravely leap'd into the Fathomless *Abyss* to save his Country from Ruin. They mistake *Mahomet*, who think he'll be pimp'd out of his Loyalty by Frowns or Smiles, Flatteries or Threats, Gold or Tortures. I'd run the *Risque* of *damnation* it self to serve my *Sovereign*, or to do any *Thing* becoming a Man of Honour. Yet my *Superiors* use me like a Villain or a Traitor. Their Letters are full of Reproaches and Threatnings, as if I were not worthy to live. 'Tis strange to me, whence all this Malice should proceed; and that after I have done and suffered all that could be expected from a *Muf-sulman* in my Post, to demonstrate my incorruptible Fidelity to the *Grand Signior*, I should still be persecuted as a *Tiefer*, and Enemy to the *Ottoman* Interest. I know not what to think of it.

If I have done any thing which deserves Death or Imprisonment, why do they not fend for me to *Constantinople*, and execute Justice on me? Or if I am not thought fit to continue any longer in this Post, why do they not call for my *Commission*, and give it some Body better qualify'd? Either of these wou'd be a merciful Proceeding, compar'd with the more cruel and ignominious Way they have

have invented to murther me ; For, now they put me to a lingring Death, by continually corroding and wasting the piece of my Soul, which is my Life, with Contempes and Reproaches.

I am not at all troubl'd when they tax me with *Atheism*, or say , I'm a *Kysilbaschi*, a *Libertine*, a *Christian*, a *Heathen Philosopher* ; or when they are pleas'd to make a *Master* of me , a *Mongrel Gallimaufry*, a walking *Hatchpotch*, compounded of *Jew*, *Turk*, *Nazarene* and *Epicure*. In loading me with these opprobrious Titles, they rank me with some of the greatest Mortals, and engage even our *Holy Prophet* himself to espouse my Cause, and vindicate my Reputation ; since he is in these very Terms blasphem'd by the *Followers of Jesus* : Those *Infidels* forgetting that their own *Messias* was after the like manner traduc'd by the *Jews*, who call'd him *Impostor*, *Magician*, *Heretick*, *Devil* , and I know not what. This has been the Lot of all *holy Men* and *Prophets*, to be envied and aspers'd by the *Grandees* of the *Nation* and *Age* wherein they liv'd : Because they boldly reprov'd their Vices, and taught them the sincere Maxims of *Virtue* both by *Word* and *Example*. And though I have not *Vanity* enough to list my self in the Number of *Prophets*, or *Perfect Men* ; yet I have *Reason* to conclude, That all this *Persecution* is rais'd against me, on the Account of the *Liberty* I take to reprehend the *Errors* and *Failings* of those , who are *Slaves* to the *Grand Signior* as well as I : Tho' I have been commanded to do this by the most *August Minister* of the *Empire*: But great Men in Power, love not to be told of their *Faults*. They wou'd live *Arbitrary* as *Sovereigns*, without the least *Check* or *Controul*. They will rather cherish a thousand *Flatterers* and *Sycophants*, than suffer one *Dionenes* to live.

But that which vexes me most , is , That they grieve upon me in some Expressions, as if I were
false

false to the Trust which is repos'd in me. A Crime for which I ever had an invincible Abhorrence; which wou'd sooner tempt me a thousand Times to die, than to be once guilty of it. Thou kno'st my Temper, and I need say no more.

I shou'd have burst with Grief and Indignation had I not given my Refonments this Vent, and to a Friend who by knowing my Affliction, bore one half of it for his own Share, and so I'm easie.

Paris, 2d of the 4th Month,
of the Year 1662.

LETTER XII.

To Abram Eli Zeid, Hadgi, Preacher at Scraglio.

THEY have a Proverb here in the West, says, *All is not Gold that glitters.* And 't is frequently verify'd in their own Priests, who are generally the greatest Hypocrites in the World.

I had not been long in this City, before I sent a Letter to Bedredin Superior of the Dervises of *in Nataka*, whose Soul is now with God; whom I gave him an Account of the Converse I once had with a Jesuite. For, pretending to be a Student Retainer to the Clergy, I cou'd not avoid the company of Ecclesiasticks; Besides, it was my Intent to insinuate into their Acquaintance; and in the Truth, I have made it a great part of my Busyness to gain a Familiarity with Priests and Dervises, ever since I came hither.

There was abundance of Reason for this, several Accounts. For I improv'd my self much in the Society of those amongst them, that are Lead-

and I edify'd not a little by the very Ignorance and Follies of others. From some I squeez'd out Secrets of State, and the Designs of Cabals : By others I penetrated into the Mysterious Vices of their own Order. In a Word, all of them taught me something or other which I knew not before ; and I never had Occasion to repent of keeping them Company.

I contracted a particular Friendship with an Honest Friar or two in this City, who were Persons of Candour and Learning : But, now they are dead. Besides, I have had no small Intimacy with Cardinal Richelieu, and his Successor Mazarini. I tell thee, if I had not coveted the Friendship of these Princeely Priests, yet it had been impossible to escape their Knowledge, as obscure a Figure as I make. For, it was their constant Practice, thus to seek out all the Strangers and Travellers in this City, under Pretence of that Great Regard they had for Men of Merit ; but in Reality, to pump out of them Foreign Secrets.

Cardinal Richelieu profis'd a great Kindness to me, because I had been at Constantinople, and in other Parts of the Grand Signior's Dominions. He seem'd also to value me not a little for my Skill in Interpreting Greek, Sclovenick, and other Languages of the East. What he thought of me in's Heart, I can not divine ; but I have Reason to think, he suspect'd me for a Mussulman. And yet I wonder he never search'd for the main Proof, the Mark of Circumcision. Perhaps, 'twas an Effect of his good Nature, as being loath to ruin me irrecoverably. But, I rather ascribe it to Providence, which wou'd not suffer him, it may be, to make so fatal a Reflection : Yet, by his Order some Years ago, I was imprison'd for six Moons. What the Meaning on't was, I could never dive into. But I had a shrew'd Jealousie of a certain Transylvanian Resident

at this Court, who perhaps might do me some ill Offices. The World's like a Lottery, wherein we must expect to meet with many unlucky Chances.

By what I have said, thou wilt easily perceive, That though the *Priests* make a fair Semblance of Piety, Mortification, and other *Religious* Virtues, yet they are great Busy-bodies, and wholly taken up in Secular Affairs.

If this were the worst Character they deserve, they might pass for very good Men, and necessary Instruments of the publick Welfare: Because, they have the Tutelage and Guardianship of all Men's Consciences; they form 'em in their Youth, and govern 'em in their ripest Years: Besides, they have many Advantages of studying the Politicks more than other Men, as being all educated in the *Academies*, where if they be not very dull, they cannot fail of becoming good Historians, and indifferent Statesmen. For, their *Libraries* abound with all manner of *Ancient* and *Modern Writers*, and their Conversation is generally refin'd and pregnant in Intrigues.

But they corrupt their Learning, with false *Maxims* which they borrow from an intolerable Pride and Sensuality; persuading themselves, that they are as far above other Men, that is, the *Lady*, as those are above the *Beasts*; That God has bestow'd on them a *Dignity* Superior to that of the greatest Temporal Monarchs; and, in fine, That this *Earth* is a *Paradise*, and themselves the Gods and Lords of it.

When I speak at this Rate of the *Nazarene Priests*, understand me not without Restriction. There are some good and holy Men amongst them, Persons of unblemish'd Manners, and incorrupt Sincerity. But, these are very rare; and the *French Priests* are esteem'd the most sincere of any within the *Pale of the Roman Church*.

As

As for the *Italian Clergy*, they are mere *Libertines*; the most debauch'd and profligate Fellows in the World.

Adonis the Jew, a late private Agent of the *Grand Signier*, who had travell'd up and down through all *Italy*, and resided a considerable Time in the Chief Cities and Towns of Note, made many curious Observations and Remarks on the *Lives* of the *Priests*, which he set down in his *Journal*. This I have by me now, it being sent me, according to my Desire, after his Death by *Zeidi Alamanzi*, his Successor in that Station, who is at present at *Venice*.

I have perus'd this Relation my self, with no small Pleasure; and believe 'twill not be unwelcome to thee, to give thee an Abstract of what he says.

It is possible, he may exaggerate some Things, and deliver himself too partially in others, out of the natural and inherent Aversion the *Jews* have for the *Christians*. But thou wilt find, that in the Main, he insists only on such Reflections as it becomes any Man to make, who has the least Spark of common *Morality* and *Reason*.

In the first place, he finds fault with the *Ecclesiasticks*, in that they abstain from *Marriage* themselves, yet recommend that State to the *Laity* as a very *holy Sacrement* and *Mystery of Religion*: Whilst they indulge themselves at the same Time in all manner of *Lasciviousness*; wallowing in *Fornication*, *Adultery*, *Incest*, and *Sodomy* it self. He says, there is hardly one *Priest* in Ten, who does not keep Two or Three *Harlots*; and the most *Recluse Dervises*, are either *Pitoms* to other Men's Lusts, or they indulge their own with the most infamous *Courtesans* and *Caramites*. These Pretenders to Perfection and Sanctity, are often found Masquerading and Revelling about the Streets, in the Time of the *Carnival*, with a Company of Whores

for

for their Attendance. Nay, all the Year round the *Monaſteries* are no other than *Stews* or *Brothel Housis*. They introduce Women into their *Cells* in a *Monk*ick Habit, and so they pass for Men who come to visit them as Friends, Relations, or Traveller. These Ladies of Pleasure lie thus conceal'd for many Days and Nights together. And the *Superi* of the *Convent* winks at this for a little Money, being most commonly as bad as any of them.

These *Holy Fathers* go marching and flouching along the Streets, in the most Mortify'd Manner imaginable. You wou'd take 'em for perfect *Saints* and *Ideots*. Yet this is all but *Mammetry*, whilst they are the most glozing *Hypocrites* in the World mere *Devils* in a City, and abounding in wicked Thoughts and Practices.

Adonai tells a pleasant Story of a young *Monk* of St. *Dominick's* Order at *Rome*. This *Monk* was of Noble Extraction, and his Parents were very rich and powerful in the City. On which Account he was indulg'd many Liberties, deny'd to the rest of his Religious Brethren. He was permitted to carry good Quantities of Gold and Silver about him, for his personal Expences; and to wear a Secular Habit, suitable to his Birth and Quality. But this Liberty had like to have prov'd fatal to him one Night during the *Carnaval*.

It was late, and very dark, when this Religious Bully was beating the Streets, upon the Hunt for *Whores*; and walking under certain Piazzas near the River *Tyber*, he was accosted by a Woman mask'd, and in a very good Dress; who spoke to him frankly, asking him the Way to *Il Pantheon*. This is the Name of a Church in *Rome*, dedicated to *All the Saints*: In the time of the *Gentiles*, 'twas call'd *Pantheon*, or the Temple of all the Gods. The *Monk* being in one of his Rambling Equipages, and his Inclinations equally bent on Pleasure; having also

also a hundred Florins about him ; presently made answer, He wou'd conduct her to the Place she enquired for. She, after some counterfeit Essays of a modest Repulse, at length accepted his Offer : And by the Way, he persuaded her into a Tavern. The cunning Nymph manag'd her Busines so well, that the Monk over-heated with Wine, and other costly Entertainments, grew so in Love with her , that he forgot she was to go to the Pantheon, and offer'd to wait on her home. She accepted the Motion ; and telling him, her House was seated on the Banks of the Tyber, they return'd the same Way as they came.

When they arriv'd at the Piazza's, where they first met , three Persons appear'd , muffl'd up in Cloaks : Two of vvhich suddenly seiz'd the Monk, holding their Poniards at his Breast ; whilst the third, disclosing the bidden Light of a dark Lan-thorn, which he held in his Hand , fasten'd on the Lady, and made her unmask. As soon as he saw her Face, he stamp'd and rav'd, menac'd and swore, he wou'd be the Death of that Villain who had debauch'd his Wife. All this was but a fore-laid Design. In a Word, 'after all the Parts of an abus'd, incens'd, revengeful Husband, acted to the Life ; at last, through the Intercession of the two other Ruffians, and the Monk's penitent and submissive Ad-dress, it was concluded to spare his Life and only strip him naked ; leaving him in that Condition to seek his Fortune among the Watch.

This was soon put in Execution, and the Free-booters, with all their Prey, securely march'd off. The poor Monk, thus miserably abandon'd, without Garments, Money, or any Thing to comfort him in his Calamity, or to bribe the Watch, gave himself over to Melancholy and Despair , in regard this Accident would bring an Eternal Infamy on him, and he shou'd be no longer able to shew his Face

Face in *Rome*, the Seat of his Nativity ; so many of his Kindred and Friends. Some thought to drown himself in the *Tyber* ; counterfeit a *Pbrens*y, and so run bawling, and talking Nonsense through the hoping the rest wou'd never be divulg'd.

Whilst he was in these pensive Thought lute what to do, the *Watch* walking their bolted upon him on a suddain ; and seein: Man, at that Time of Night , in such Place, at first were startl'd, as tho' they I *Ghost* ; but recollecting themselves better boldly seiz'd his Person, and examin'd him in that Condition.

It was in vain for him to beg, entreat, mise any Thing, if they wou'd not expo open Sharne. This did but increase their and Suspicion. In a Word, the Place of t dezvous being very near the same Tave this unfortunate Monk had regal'd his S they led him thither , and kept him Pri the Morning. He that kept the House re his Face again ; and knowing that the G of *Rome* had a secret Enmity against the M all his Race, sent him private Intelligen: Adventure, encouraging him to take thi tunity of Revenge ; hinting withal, That not take notice, that he knew the Monk, punish him as an ordinary Fellow , brea Laws of the City.

The *Gouverneur*, glad of this Occasion ; Monk was brought before him , order'd to whip'd through the very Street, where stery stood. This was done accordingly ; pass'd by the Gate, his Brethren, seein: that Condition, rush'd out, and rescu'd him the *Executioner's* Hands, breathing Revenge the *Gouverneur*, and all that were concern'd

ting this Dishonour on their House, and the whole Order.

I must be forc'd to break off, before I have inform'd thee of half their Tricks, lest I shou'd tire thee with the Length of my Letters. Besides, it is necessary for me to conclude, unless I wou'd miss my Opportunity : For the Pest tarries for no Man.

Venerable Hadji, live thou to enjoy the Serene Pleasures of Virtue and Innocence, and pray for for Mahmut, that he may never be stain'd with the Corruptions and Vices of Infidels, among whom he resides.

Paris, 18th of the 5th Moon,
of the Year 1662.

LETTER XIII.

To the Chiaus Bassa.

The French King's Genius seems altogether bent on Martial and Politick Affairs ; and tho' he allows some Moments to his Love, yet the greatest part of this Time is consecrated to the necessary Affairs of State, and to the Improvement of Military Discipline. This has been his Course ever since the Death of Cardinal Mazarini. That Minister, whilst he was living, endeavour'd nothing so earnestly as to divert the young Monarch from minding Business, by Plays, Ballets, and other soft Entertainments. But as soon as he was dead, the King began by Degrees, to forsake his youthful Recreations, and look into the Affairs of his Government.

The first bold Stroke of Regal Authority which he gave, was the suppressing the Superintendant of
F the

the *Finances*, a very Ancient Office in France much abus'd of late by those who have enje For, having the Management of the Royal Re it has been found out, That they embezzel'd to their own private Uses, purchasing E Castles, Towns, and the fairest Estates in th am for them and their Posterity.

The last in this Office, was the Sieur Fouquet besides the waste he made of the King's Mo this kind, was laying up an extraordinary Pce of Arms and Powder in *Belle Isle*, a Sea- France : Which gave the King so great a Sa of his ill *Designs*, That he went in Person afri as far as *Nantes*; and being there farther inf of a private Correspondence held between the Fouques, and some *Malecontents* of *Cardinal de Party*, he caused him to be arrested, and sent soner to the *Wood of Vincennes*: From whei has been since brought to the *Bastile*. - Thi done in the 9th *Morn* of the last Year, and w Occasion of erecting a new Chamber of Justice enquire into the Conduct of those who wer ployed by Fouquet in the Management of the ccs.

The great Discoveries this Chamber has al made, of the Cheats and Tricks practised by through whose Hands the King's *Revenues* pail'd, will, its thought, move the King to lish it as a perpetual and *Sovereign Court of B tim*: So that not the value of an *Asper* shall h forth be paid out of the *Royal Treasury*, wi the Approbation of this Chamber. He has all trenched many superfluous Offices in his Hou that he may the more easily support the Ch of those that are necessary.

Thou wilt better comprehend the Wisd this Prince, when thou shalt know, that he i nothing absolutely to his *Ministers*, but prie

every Thing himself. He examines Matters of the smallest Moment, as narrowly as the most important Concerns. He makes daily Reformatioⁿs among his Domestick Servants, and New Models both the Army and the State. Which is also no small Argument of his Courage, and the Greatness of his Spirit, in that he dares contradict the Methods of all his Progenitors ; take the Frame of this Mighty Government, as it were to pieces ; and having mended every Thing that was amiss, join it together again ; but after a Pattern wholly depending on his own Judgment. This has astonish'd the greatest Statesmen of the Age, who consider the Boldness of the Undertaking, and yet cannot find one false Step in his Measures. For whereas formerly, the Princes of the Blood, the Officers of the State, the Governors of Provinces, with other Grandees, have given frequent Trouble to the Kings of France, and not seldom rais'd Civil War when any Thing disgusted them (so great was their Power, and so small their Dependance on the King :) This Monarch has by a happy Effect of his Judgment and Resolution, given so dextrous a Turn to the whole System of the Publick, that the Princes find themselves more aggrandiz'd than ever ; the Officers of the Crown perceive their Dignity enreas'd with new Lustres, and the Governors of Provinces exercise a stronger Hand over their Subjects, yet all of them are reduc'd to an entire Dependance on the King himself, not being in a Capacity ever to Rebel again. Which is esteemed a Miracle of Policy. As he has thus gained the Point of his Subjects at Home, and established his Realm in the most perfect Oeconomy that can be imagined ; so he has recover'd a particular Honour abroad, that till this Time has been always disputed between the Crowns of France and Spain.



It seems an *Emassador* from *Sueden* arr.
the *Englifh Court* in the 10th *Mon* of the last
The *French Emassador* sent his Coaches to
his Publick Entry, as is usual between Frien
the *Spanifh Emassador*, designing to affront the
sent his Coaches also to attend the Ceremoi
companied by his own Servants and a Ra
idle Persons whom he had hir'd on purpose.
fell on the *French* as they were passing alo
Street, kill'd several of them, and by Force
their Coaches, till those of the *Spanifh Em*
were got before them ; the Preheminence o
being the chief Thing aim'd at.

This was highly resented at the *French Cour*
every body thought that a fresh War would
out again between the two *Nations* on this Ac
The angry young *Monarch* commanded the
Emassador resident here to depart the *King*
and when another was sent to supply his Pl
King forbade him to enter his *Dominions*. Com
were made at *Madrid*, and all Things tend
Rupture. Till at length the *King of Spain*, I
promised to make Satisfaction, his *Emassador*
received at this *Court*, who assured the *King*,
his *Master* disavow'd the Action of his *Min*
England, and had given express Command to
Emassadors in Foreign Courts, not to dispt
Place with thole of *France*, but to yield it
latter, where they should both be present
same Entry. This was declar'd in the Presc
Thirty Foreign Ministers residing at this
Which has rais'd a vast Reputation to the K
France among all his Neighbours, and stru
greater Reverence into his *Subjects* at Home.

In a word, he is look'd upon as the most i
nate *Prince* in *Christendom*, and every State
his Friendship. He gives the Law to the
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Vol. VI. a Spy at PARIS. ior
Europe, yet remains himself Arbitrary and above
Controul.

How long his Affairs will continue at this Height, is known only to God, who exalts and abases whom he pleases; who is the sole Monarch of all Things, Reigning for ever without the least Shadow of Revolution or Change.

Paris, 32th of the 7th Moon,
of the Year 1662.

LETTER XIV.

To the same.

IT was late when I finish'd my other Letter being in the Hour of the Devil's Range, when the Infernal Spirits are permitted to air themselves in this Upper World. Methought I heard the Clattering Echoes of the Gates of Paradise, which are shut at that Season to keep out the Demons from entring and disturbing the Repose of the Bleſſ'd. This made me conclude so abruptly, lest some busie Scribe of the Dark Regions, shou'd have inserted Evil in my Letter whilst I were asleep. I recommended my self to God, and went to Bed. After Two Hours Rest awaking, I perceiv'd by the Crowing of the Cocks, That the Troops of Hell were retir'd to their Den, chas'd down by Arcturus and the Guardian Constellations of the South, and by the Angels of the Second Watch. Then I arose, and chearfully address'd my self to God, praising him for the successive Benefits of Day and Night, and extolling his Magnificent Works, with the exquisite Order that he has establish'd in the World. Remem-

bring also that I was a Man, and not born to but to serve the *Grand Signior* and my Friend readily set Pen to Paper again, to give thee a full Account of the *French King* and his Court, with Occurrences as have happen'd of late.

This *Monarch* is very singular in his Course and manner of Life; not brooking to be controverted by the *Maxims* of others, but squaring all his actions by Rules of his own: Yet 'tis difficult to find a Fault in his Proceedings. He hears the Advice of his Counsellors and Friends; and when they are done, he convinces them in many Things, they are under a Mistake; which makes 'em more the Force of his Reason, and the Reach of his Wit, especially when they see the Event answering Expectation.

Neither is he altogether so intent on State matters, but that he sometimes gives himself the diversion of a familiar Discourse with the ingenious Artists of all sorts, who find them much improv'd by the Quickness of his Invention and the Solidity of his Judgment in the Mechanicks. For he is an Excellent Gun Smith, Sword Cutler, and Armour Maker, and every Thing that becomes a Man to profess.

He is a good Architect also, and takes vast delight in Buildings, having laid the Foundations of several Magnificent Structures, Palaces of a large Design, and intended to outvie the most Polished Glorious Fabricks of ancient Greece and Rome. I tell thee, this *Monarch* wou'd not willingly be short of any of the Cæsars.

At the beginning of this Year, he aggravated his Court, by a Promotion of sixty two Knights of the *Holy Spirit*. I have often mention'd this in my Letters to the Ministers of the Port; and that hast been in France know'st; That 'tis the Step to being made Peer of the Realm. I shall

inform thee, that during the Ceremonies of this last
Presentation, the Dukes of Vendome and Longueville had
a Feud about the Precedency, which at last was ad-
justed in Favour of the former. In a Word, the
King declar'd the House of Vendome to have a Right
of Priority before all other Princes, and to succeed
in the Throne it self, next after the House of Bourbon.

This is look'd upon as a bold Effort of Royal
Power, and has startled all the Court. No less sur-
prized were they to see the Duke of Lorrain resign
all his Estates to the King of France, reserving only
the Possession of 'em during his Life.

And, now the King having weather'd the Pointe
with all his Enemies, both Foreign and Domestick,
studies nothing more earnestly, than to divert his
Queen, and to let his Subjects taste the Sweets of
Peace, the Effect of his Marchless Fortune, to
which even crown'd Heads find themselves compell'd
to stoop and submit.

On the 5th of the foregoing Moon, by his Ap-
pointment was held a Tournement or Carrousel, as the
French call it. This is a sort of Exercise on Horse-
Back, in imitation of the ancient Manner of fighe-
ting with Spear and Shield.

The Place where they run, was rail'd about, and
Magnificent Chaises erected for the Queen and Ladies
of the Court to sit in, as Spectators. The Diver-
tisement was very Pompous; And the King was
one of the Combatants. The rest were the Duke of
Orleans the King's Brother, the Prince of Conde, the
Duke of Enguine Son to the Prince, and the Duke of
Guise. Each of these led a Troop of Horse into the
Field. That of the King's was habited after the
manner of the old Roman Knights. The Duke of
Orleans's made a Figure like the Persians: The
Prince of Conde's represented the Ottomans. The
Duke of Enguine's Troop were in Indian Habits; and

the Duke of Guise's appear'd like the Salvages of America. It wou'd be too tedious to describe the particular Magnificences of each. Suffice it to say, That they were all prodigiously Majestick and Rich in their Equipage. The Courses also they made, were braye and full of Gallantry. But the Prize, which was a Diamond of great Value, was adjudged to the Prince of Conde by the Queen-Mother.

One of the former Kings of France, lost his Life at this Royal Exercise, being run through the Eye into the Brain by the Spear of an English Knight then at the French Courts, and one of the Combatants: For which Reason, the following Kings of France, forbore to expose themselves to the like Danger. But this young Mars fears nothing, being as venturesous and bold as was Sultan Amurat, the Trophy of whose victorious Combat with the Persian Challenger at the Siege of Babylon, hang up in the Treasury to this Day, as Monuments of his invincible Courage and Strength. Sultan Achmet also took great delight in throwing the Lance with his Companions in the Atmeidan. These are Sports fit for Kings and Great Generals. And some of the Roman Caesars themselves wou'd play the Gladiators.

It is not lawful for me to censure or reflect on the Actions of my Sovereign. But I will tell thee what the French say of him by way of Contempt; That he never combated in his own Person, with any Thing but Timorous Hares and Hinds. It makes me blush to hear the great Emperor of the East thus blasphem'd by the profane Mouths of Infidels. And it were to be wish'd, he wou'd do some surprizing Action, to raise himself another Character. I say no more, but recommend thee to God and the White Angel.

Paris, 12th of the 7th Moon,
of the Year 1662.

LETTER

LETTER XV.

To Zedi Alamanzi, a Merchant at
Venice.

THOU hast oblig'd me beyond my Expectation, in that Ample History of thy Life, which thy Letter contains. I esteem thee not the worse, because thou wert born of *Christian Parents*; but rather put the higher value on thy Merit, in that being bred in Superstition and Error, Thou hast voluntarily embrac'd the Truth, without any Prospect of advancing thy Interest.

When a Man of a *Noble Stock*, born to Riches and Honours, bred in Softnesses and Delights, and actually posses'd of a fair Estate, shall thus abandon his Country, his Relations, Friends and Acquaintance, with all his Native Rights and Enjoyments, purely for the Love of God, resigning himself wholly to the *Will of Destiny*, and the Conduct of *Providence*, without consulting his own Ease and Delight in this World; 'tis an evident Sign of a faithful Heart, and that his Integrity is without Stain.

All this and much more, it seems, thou hast done, and therefore thou can't not fail of being happy in this World, and in *Paradise*.

I am extremely pleas'd in reading the various Adventures of thy Youth, thy early Inclinations to visit Foreign Countries, and thy Actual Travels through *Europe*, *Asia*, and *Africa*. This is the only Way to learn true and complete Wisdom. For, a Man edifies a thousand times more by his own Personal Experience of *Things*, than by all the most Elegant Descriptions, that can be made by others. Besides the Advantage of becoming expert in the

several *Languages* and *Dialects* of the Earth; which he can never learn so perfectly in *Books*, as by conversing with the Natives of each Country through which he passes.

Beyond all this, there is an infinite Pleasure in seeing the Variety of Objects, which every where expose themselves to a Traveller's Eye. There is nothing more delightful to humane Nature, than to try all things. Man is cloy'd with what is too Familiar to him. The most magnificent Palace, wou'd appear as a *Prison* to him that were always confin'd to it. The greatest Fields, and most shady Groves, wou'd afford us no Refreshment, if we had not Liberty to straggle out of them when we pleas'd. Man is *naturally* wild as other *Animals*, and 'tis as bad as Death to be restrain'd of his Freedom. I had rather at certain Seasons, range in a Wilderness, all over-run with Weeds and Briars, than in the most regular and fragrant Garden in the World. I would willingly chuse the Fatigue of climbing up a high, steep, craggy Mountain, for the sake of a new and larger Prospect; before the Ease of walking always in a low Valley, or even Plain, tho' grac'd with never so many inviting Objects, which must always be the same: So fuisom are the very Pleasures we are daily accustomed to.

I doubt not, but that it was very *agreeable* to thee in thy Journeys, when every Remove thou madest from Stage to Stage, promis'd thee something *Novel* and *Fresh*. A Man in such Cases, is apt to think the Sun himself new, who has shined upon him from his Nativity: The Air, the Earth, and Waters, appear not the same Elements, in different Places; or if our Reason convinces us their *Nature* is not changed, yet we look upon 'em as *Masquerades*, every Day in a new Dress: Especially when we go from one *Region* and *Climate* to another, the Strangeness of the Disguise is heighten'd. So In-

finite a Variety presents it self to those who travel.

But nothing affords a Man greater Delight, than to be familiarly acquainted with the different Habits, Laws, Customs, Manners, and Religions of Mortals like himself. To see 'em in one Part of the World adoring the Sun, because he shines on 'em but once a Year, whilst all the Rest of the Time they are shut up in continual Darkness, very near being stai'd with Cold, and making hard shifts to live ; in another to behold 'em grimacing, and hear 'em cursing that glorious Planes, because he is always too near 'em, rendring their Countries Barren, drying up their Water, and scorching their Persons almost to Death ; must needs be delightful to a contemplative Man. And for ought we know, the Laughter of Democritus might be the Result of as good Thoughts as Heraclitus's Tears. Who would not smile to see some paying divine Honours to the Scar Crow of their Garden, to a Tree, a Hog, a Dog, or any Thing they first cast their Eyes on in the Morning, as they do in Lapland ? And yet who can forbear to weep, when he sees Men professing to believe the Laws of Moses, and the Messias, (who both preach'd up the divine Unity) pretending to the purest Religion in the World, and bred in the Study of the Sciences, worship Stocks and Stones, Pictures and Images, Nails, Rags, Bones, Hairs, Bits of old Wood, or any Thing, that their cunning Priests impose upon 'em as Adorable ?

Happy art thou, Zeidi, who art free'd from these superstitions of the Nazarenes ; and Thrice Happy, in that thou hast chang'd 'em for the Faith unblemish'd, the Doctrines of Truth and Reason, the Practices of sincere Morality and Virtue. Thou hast not shun'd a Rock, to fall into a Quick-sand, nor abandoned Idolatry, to sink into Atheism : But thou hast escaped from Narrow Galphs and

Sfreights, into a free and open Sea ; from the dark Fogs and Mists of frozen Christianity, to the bright Empire of the Osmans, the Serene Company of True Believers, where Charity and Zeal are in their genuine and Primitive Warmth.

Since the Time that thou first lifted'st up thy Finger to Heaven, and madest a Confession of One God, and Mahomet his Apostle, none of the Imam's or Mollah's have ever attempted to circumvent thy Reason with feigned Miracles, foolish Pilgrimages, Tales of Old Women, Fictions of Poets, or any Holy Frauds. Thou perceivest nothing but down-right Integrity, in the Conversation of the Faithful. Whereas the Christians whom thou hast justly deserted, have a thousand Windings and Turnings, Foldings and Intricacies, in their Doctrines and Lives. So that it is almost as easy for a blind man to walk from Paris to Constantinople, as for these Infidels to grope out the way to Paradise, through so many Meanders and Mazes : They are involved in a perfect Circle of Error and Vice.

Praise be to God, who planted the Moon in the Heaven, and causes the Stars to dart their Refreshing Rays by Night ; Thou art happily delivered out of their Snares. Let not thy Residence now among them, ever tempt thee to return to the Religious Vanities of holy Tribes, which have once made thee Sick at the Heart. Remember, that thou bearest in thy Body the Mark of a True Believer, the Seal of a great Sacrament, the Character of a Profound Mystery, Circumcision, the Emblem of Purity, by which thou art more enabl'd, than by the Blood of the Polar Man Lord, thy Father, which streams in thy Veins. For now thou art incorporated into the Society and Lineage of Ibrahim, the illustrious Patriarch, and Friend of God. Consider that thou art as it were engrageted into the glorious Stock of the Ismaelites, born

born to subdue all Things, and in the determined Time, to possess the Empire of the Universe. Thou hast the Honour also to serve the Grand Signior, Lord of the Climates and Seas, Majestick Heir of the Ottomans House, Shadow of God on Earth.

Hold fast therefore the Profession of an Unblameable Faith: And whatever Temptation thou mayest meet with, keep thy Mind always fixed on the unseen Joys of Paradise, the Crown of Just and Faithful Men, the Reward of such as adhere to God and his Prophet, without Flinching.

Mahmet salutes thee in Imagination, with a parting Kiss, and an affectionate squeeze of the hand. Which thou knowest, was in all Ages a Token of hearty Good Will, and Friendship.

Paris, 15th of the 9th Moon,
of the year. 1662.

LETTER XVI.

To the Kaimacham.

There is like to be a Breach between this Court and that of Rome, if the Pope does not concilie to the Demands of the French King, who styles himself the Eldest Son of the Church, and therefore highly resents an Indignity that has been done him of late, in the Person of the Duke of Crequi, his Ambassador at the Roman Courts.

It seems, the Pope's Guards on the 20th of the 8th Moon, made an Attempt on the Life of this Minister, and of his Wife: They also put barbarous Abuses on all the French that were in that City: Insomuch as the Duke and Duchess of Crequi, were oblig'd to quit Rome privately, and retire into Toscany; being advised

advis'd to take this Course, by all the *Cardinals* and other *Grandeurs* that are Friends to *France*.

The King receiv'd News of this, by an *Express* which came from the *Duke of Crequi* on the 11th of the 9th *Month*. And he was passionately touch'd at so *Sacrilegious* an *Injury*, whereby he is not only wrong'd himself, but the Law of *Nations* is violated in a most notorious Manner.

Wherefore to shew his Resentments, on the same Day that the *Courrier* came from *Rome*, the King order'd the *Lieutenants* of his *Guards*, to tell the *Pope's Nuncio* at this Court, That he must forth-with depart the *Kingdom*, under the Conduit of thirty Horse. This was performed accordingly, and the *Nuncio* was hurried away immediately, without suffering him to speak with any Person living, save those who were to accompany him to the *Frontiers*: And this *Order* was publicly proclaimed in *Paris*. The King also wrote to the *Pope*, demanding Satisfaction for so horrible an *Outrage*, and caus'd *Dispatches* to be sent to all the *Cardinals* in *Rome*, advising them to contribute what lay in their Powers, towards a good Understanding between the *Pope*, and him, protesting that otherwise the Calamities which might follow, were not to be laid to his Charge. This is a modest way of Threatning, used by *Christian Princes*, who do not always speak in Thunder, like our *Eastern Monarchs* when they menace War.

I relate this as a Thing; which tho' it appear of small Moment at the Beginning, yet its Consequences may be great and extensive, if the *French King* and the *Pope* shd come to an open Rupture. All the Princes in Europe would find themselves engag'd on one Side or other. And we *Mussulmans* might live to see the whole State of Christendom disjoynted, alienated and embroil'd in Wars among themselves; whereby they would lay their Countries naked and open,

open, to the invincible Arms of the Ottomans, a Lineage of high Renown, and destin'd to subdue All Things:

But 'tis thought the *Holy Father* at Rome, will not farther provoke so daring and powerful a Monarch as him of France, by justifying the Insolences of his Janizaries, who proceeded to that Height of Fury, as to discharge Guns into the Windows of the *French Ambassador*, kill'd several of his Retinue, and assassinated the *Duchess of Crequi* in her Coach, as she passed along the Streets.

Illustrious Minister, these are Violations not praised by the most Barbarous Savages. And 'tis an evident Sign of a decaying Empire, where the *Publick Faith* is thus perfidiously broke. God infatuates the *Infidels*, that he may speedily bring 'em to Ruin: Whereas he daily enlightens the Just Followers of the *Prophet*, and directs them in the ways of Prosperity and Peace:

Paris, 3^d of the 11th Month,
of the Year 1662.

LETTER XVII.

To Mohammed, the Illustrious Eremit of Mount Uriel in Arabia.

IN the Name of God, Benign and Merciful, I approach the Residence of great Sanctimony, the Tremendous Solitude, the Cave bless'd by frequent Visitations of Angels, and by the former Presence of the most Sublime among Mortals, Mahomet the Legat of the Eternal, the Plenipotentiary of Alla, King of Heaven and Earth. Alla! There is but One! Whose Name resounds through all the Orbs Above,

when

when pronounce'd by the Faithful Adorers
Divine Unity on Earth: And the Echo
from the Adamantine Gates of Paradise,
the Abyss of Hell, striking the Infernal
with Horror and Astonishment. They tremble
the Sound of the Dreadful Word, which
them up in their *Prisons of Darkness*. When
they Faith, they would rather rejoice, be
that the same Word will one Day release 'em
their Torments. For such is the Clemency
Omnipotent, as our *Holy Doctors* teach.

O *Mohammed*, Friend of the Most High, and
to his *Prophet*; I have experience'd, that it is
and wholesome to begin every Thing we do
in the *Name of God*. Whosoever does otherwise
either fails in the Progress, or the End of his Labours,
and so remains in Confusion. *Taqat* creeps in
Enterprize, and through Malice spoils it, *Envy*
a Man of his Crown: Or *Negidher*, the Spirit
Envy, winds himself in, and intangles it: Or
the *Demon of Melancholy*, casts a Damp on it,
bereaves the Undertaker of his Joy. Such
Fate of those who through Prophaneness, *Sloth*,
Contempt, forget to pay the due Veneration
ow to the Author and Source of *Providenc*
Good Success.

Let us not therefore think the Time mispent
which is taken up in the Praises of Him who
neither *Beginning* or *End*, Father of all the Generations
in this *Visible World*, and that Other who
conceal'd from Mortals. He is the *Governour* of
Lives, and our sole *Patron* in all Necessities.
Let us extoll and magnifie his *Attributes* without

I am by Nature Contemplative, and Thoughtful;
but I must needs acknowledge, That I owe my
Education among the *Mussulmans* the Force of
Faith and *Religion*. The various turns of Fortune
and Experience, which I have had in the Vicissitudes

cou'd never yet blot out the Impressions of my Early Years, or diminish the Reverence I have for our Holy Prophet. I often revolve in my Mind, the Series of past Ages, and the *Histories* of former Times; the Origin of Nations, and the Various *Laws, Religions, Wars and Changes*. I traverse the different *Epochs* of the Posterity of *Ibrahim*, and the *Gentiles*, comparing the *Date* of *Israel's* Transmigration out of *Egypt*, with the Years of *Nabonassar* and the *Olympiads*. In all of them I find great Obscurity, Contradiction and Doubtfulness, which puts me upon examining the *Records* of *Egypt* and the *Affrican*. The Antiquity of both is very great, and yet it comes far short of the *Chinese Chronology*, and that of the *Indian Bramins*.

When I have tir'd my Soul with a vain Search of that which can never be discover'd; When I consider the Probability of an *Universal Deluge* in the Time of *Noah*, and the Arguments which almost demonstrate the contrary, comparing this with the *Flood of Denkaliz*, and that other of *Ogyges*: In a Word, when I reflect on the numberless Incongruities that are found in the *Registers* of *Past Ages*, I cannot but conclude, there is as much Reason for me to believe, That God has determinately thus darkened the Knowledge of Mortals, as that he confounded their *Language* at *Babel*, according to the Celebrated Relation of *Moses*. Whence it will be but lost Labour for us who live in these latter Times, to seek for any Assurance or Certainty of the Truth in Matters of so Remote and Early a *Date*.

Wherefore leaving every Nation to their own *Traditions*, the Jews to the *Manuscripts* of *Moses*, and their *Rabbi's*, the *Gentiles* to the *Fragment*s of *Hermes Trismegistus*, *Orpheus*, *Homer*, *Hesiod*, *Theophrastus*, and other *Sages* of *Egypt*, *Phoenicia* and *Greece*; I, for my Part, acquiesce to the *Volume* of *Majesty*,

Majesty, the Great *Alcoran*; and to the N
of our *Holy Doctors, Arabians, the Sons of Isma*
puzzling my self with endless Disputes and C
ons; nor censuring others who Worship G
their own Way, and the Documents of th
ibers; but firmly believing, That he who
God according to the *Decrees* of his *Reason*
is Just to Men and Beasts, and in all Thing
serves an Innocent Purity of Life; is as Able
to the Great *Cretor*, and *Imperial Judge*
Univerfe, as he that has had the Happiness
instructed in the *Positive Injunctions* of *Heaven*
Reveal'd Will of the *Omnipotent*. And this
to be the Sense of our *Holy Law-giver*, of the
and of all the *Prophets* in General.

Doubtless, that superlatively *Merciful* and
good, connives at the Fraalkies of Mortals; He
the Invincible Ignorances of some, and the
Necessities of others. He knows the infiniti
ty of our Bodily Constitutions, and the
different Bent of our Souls. He considers the
of the Elements and Climates wherein we lie
the unconquerable Influence of the Stars
which we were Born. The whole System of
man Nature with its most hidden Circumstances
is expos'd to the Eyes of him who sees All. I
He is no Stranger to the *Anatomy* of his own
Therefore he requires no more of Men, than
expected from the Faculties with which I
endu'd 'em. Neither will he damn any Man
an Involuntary Evil.

O *Mohammed*, this is my Faith, my Hope,
my Confidence. Otherwise I should despair
Moment. If I am guilty of Error and Presi
on, Correct me in thy Wisdom. For, before
I am but as an *Idiot*.

Paris, 22^d of the 12th Moon,
of the Year 1662.

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LETTER XVIII.

To Hafadar-Baffi, Chief Treasurer to his Highness.

THE French have newly felt the motions of a Joy, whose Birth and Growth was like that of a Mushroom, sudden and swift, the Product of a very little Time, and which ended in Mourning and Tears. The Moon of November beheld a Daughter born to the Queen of France: But that Planet had hardly carried the News through all the Signs of the Zodiac, and commanded the Stars of France to celebrate a *Dormans*; before she was oblig'd to be the Messenger of more sad Tidings, and to proclaim the Death of this Young Princess, to the Constellations that assisted at her Birth.

In a Word: She was born on the 18th. of the 11th. Month, and died on the 30th. of the 12th. It looks as if she only came into the World to be a Witness of the Conclusion of the Peace between her Father *Louis XIV.* and her Grandfather, *Philip*, the King of Spain; and so return to the Region of Separate Souls.

This Peace was in General Terms sign'd and seal'd long ago, but there remain'd some Difficulties in adjusting the Limit of the French Conquests, which were referr'd to the Management of Commissioners on both Sides: And these, after they had debated the Matter for the Space of Two Years, at St.Omers, *Arras*, and *Metz*, at length finish'd their Negotiation on the 25th. of the 11th. Month, of the last Year. Which was just Seven Days after the Nativity of the French Princess.

This Royal Infant also liv'd to see *Dunkirk*, one of the strongest Sea-Ports in the World, redeliver'd

to her Father by the English, in whose Hand
been; yet since 'twas first taken from the ~~Spaniard~~
The King took Possession of this Importan
in his own Person, entering the Town on
of the last Moⁿ.

'Tis look'd upon as a grand Oversight in
the English, thus tamely to part with a Fortress so
inexpugnable by Land, and commands the
Sea. But Money over-rules all other Considera
tions. And, it seems, the English Court had £
for Gold.

There is lately a good Understanding bet
ween this King and the Emperour of ~~Germany~~
They often write Friendly Letters one to another
and seem to be perfectly reconcil'd. To say
Truth, this may be call'd the Pacific Year
the Inhabitants of Europe. For, excepting
Skirmishes and Bravado's of War betw
Spain & the Portuguese, all the Rest
of Europe is in Peace. And the Portuguese
strengthen'd themselves by marrying their
to the English King, that what through hi
ance and the Aid of France, she has almost
Spain to a Necessity of making Peace.

Thou wilt say the Portuguese have over
the English in the Dowry they give with t
fants. This is only the Town of Tangier in
Africa. A place which will cost them far mor
those bold Africans will perpetually assa
Town, and oblige the King of England to s
a vast Garrison in it, besides a Multitude of
Expences. This makes the Portuguese secretl
to find themselves handsomely rid of Tangier
and burthensome Charges, a Daughter of t
al Blood, and an Old Fortress of no Use or
sake only to diminish the Publick Treasur
make away with some Thousands of Me
Year.

Illustrious Grandee, 'tis no small Encouragement to the poor Exil'd Mahomet, that though he be malign'd, slander'd, and persecuted by his Enemies, yet he still finds Protection and Friendship from the Principal Ministers. And that instead of Checks and Reproaches, to which I was formerly accustomed, my Salary is now augmented to the Proportion of my Necessary Expences; Money is sent me with a Liberal Hand, and my Slanderers are put to Silence and Shame.

Thou may'st acquaint the *Divan*, that there is now at this Court, the Eldest Son to the King of Denmark. What his Business is, People conjecture variously. Some say 'tis Love, others affirm 'twas only the Desire of seeing Foreign Courts drew this Prince from his Native Country.

Thou may'st also inform them, that the Duke of Savoy has married a Princess of the Blood Royal, they call her *Mademoiselle de Valois*. *Eliachim* the Jew lies dangerously sick of a Fever.

As for me, who never had my perfect Health since I came to *Paris*, yet I retain a sound Mind, and a Heart inviolably devoted to the Interest of the *Grand Signier*: Whom God long preserve on the Throne of the Ottomans.

Paris, 10th of the 1st Moon,
of the Year 1663.

LETTER XIX.

To the Kaimacham.

HERE is a Man come to this City, a Calabrian by Birth, and of all Countries by Education; For he has been a Traveller from his Infancy, if what

what he relates of himself be true. He speaks all or most of the Languages of Europe very fluently, and is resorted to by People of divers Countries, under the Character of a Fortune-Teller and Physician. He performs both Parts to the Admiration of all that have been with him.

The Princes and Nobles of France visit him daily, and so do Persons of Meaner Birth. They discover to him their Secret Maladies, and this Apollo seldom fails of Success in curing them. He bestows Ten Hours a Day in freely conversing with People of all Ranks and Qualities; healing the Diseases of some, and telling to others their Future Destinies.

I went to his Chamber one Day, not to learn my Fate (for I have little Faith in Modern Prophets or Astrologers; Nor to be cur'd of any Distemper, having no Esteem for Quacks and Empiricks; besides, I was in good Health at that Time) but Curiosity was the only Motive which led me thither, that I might improve my self in other Respects by this Stranger's Company, and learn something which I knew not before of Foreign Courts, whereby I might become more Serviceable to the Grand Signier in this Station, and farther unravel the Secrets of Christian Princes. For so it often falls out, that a Man reaps some Considerable Advantage from the Society of Travellers and Men of Experience: And I had good Reason to hope for some Profit by this Man's Acquaintance, who is thought worthy to be Courted by the Grandees of France.

Wherefore I address'd my self to him with A-bundance of Ceremony and Regard; using also as much Dissimulation as I thought necessary to conceal my self and the Design I had in coveting his Friendship. I seem'd a great Admirer of Judicial Astrology, and told him I was very ambitious to learn the Rudiments of that Science from him, having
heard

is Skill highly commended not only by Fame, but by the Mouths of Men of Sensibility, who gave him a fair Character. I said
 deal more to insinuate my self into his good
 . But there being Company with him, he
 my Compliments with much Civility, and
 ne to come to him at a more convenient
 and to leave my Name, that he might or-
 Servants to give me a kind Reception at
 ne, if he himself shou'd be out of the Way,
 it was Common to send many from the
 ithout introducing 'em. I told him my
 was *Titus of Moldavia*, and that my Busines
 was to study in the *Academy*, in order to
 erment in the *Church*. When he had taken
 in in Writing, with the Hour and Minute of
 , after the Manner of *Astrologers*, he begg'd
 xcuse the Necessity he was under of re-
 to his Company ; and so I took my Leave.
 many Days after, I went to him again, full
 is that I should benefit much by his Com-
 lit as soon as he saw me, he surpriz'd me
 is Language :

you have ventur'd much in coming to me:
 ow 'tis in my Power, to discover you and
 Business in this City. But if I should be-
 ny Man, my Gift would be taken from
 am neither a *Follower of Moses, Jesus or*
not, nor of any Sect that is now extant on
 : But I adore the *Spirit and Soul* of the
se, which is Eternal and Infinite. There-
 hate no Man for his *Religion*, let it be
 it will. And you that are not what you
 to be, shall receive no more Hurt from me
 is Place, than the *Conjuror of Paris* :
 am of no Party or Faction. All Men are
 ly my Friends, who do me no Wrong,
 very Place is my Home.

* Thou

Thou may'st imagine that I was in no small Astonishment at this Discourse. But recollecting my Spirits, and considering it had always been my Opinion, That these Fortune-Tellers deal by Conspiracy ; and suspecting that my Name being known to him so long before, it was not difficult for him to inform himself something of me ; or that somebody of his Acquaintance who knew me, had seen me go in and out from him, and so told him some of my Circumstances, I made a Shew of going away dissatisfy'd, saying, *It will be but lost Time to bearken any longer to you: For I perceive you know nothing of me, in telling me I'm not the Man I seem to be.* No, reply'd he with an obliging kind of Earnestness; *you are an Arabian, and serve some Eastern Prince incognito.* Then he went on, and told me in a few Words some former Passages of my Life. He hinted at the Dangers I had been in, during my residence at Paris ; mention'd my Captivity at Palermo, and the Rencontre I had with my old Sicilian Master. To be brief, he told me so many other Things which I knew to be true of my self, that I grew very uneasy in his Company, and yet durst not depart from him of a sudden, or shew any Discontent. But mustering together all the Diffimulation and Artifice I could, I turn'd the Discourse to other Subjects ; seeming very importunate to learn Astrology of him, and promising him a large Gratuity, if he would teach me, I fairly took Leave, resolving, if possible, never to see him more.

Never was Man in greater Anxiety, than I was when I came home to my Chamber, and ponder'd what had past between this Stranger and me. I am not Credulous of Miracles, Prophecies, or pretended Revelations. Yet I protest solemnly, I could not forbear thinking, he was endu'd with an extraordinary Faculty of Divining, or at least, that he was an excellent Astrologer. Nay, to this day I know not

What to conclude of him. He may, for I know, be a *Dæmon* incarnate ; or perhaps *Magician*. Sometimes I think one thing, and nes another. If he performs these *Prophetick*-Confederacy, still I'm at a Loss how he come to know so much of me, who always let my self the privatest Man in Paris, and glected no Methods that were proper to me such in Truth. Then I suspect my old Master is one of this Man's Correspondents, told him some of my Circumstances : For no Reason to be jealous of *Eliabim* the It must be some such Way, or else he is han a Man, that can thus readily penetrate the Secrets of a Stranger.

Kaimacham, I pray God defend thee from Arres of Counterfeits and false Pretenders.

13th of the 1st Moon,
the Year 1663.

LETTER XX.

To the Captain Bassa,

' Hat I am going to relate wou'd seem Incre-
dible to my self, and for that Reason I
not give it any Room in a Letter to all the
ing Ministers of the Port, were it not con-
by Letters from several *Mercants* in the
arts of Holland to their Correspondents in
y. And they all agree, That on the 9th
the Moon of November, a strange Man was
float on the Sea near the Shore, being sup-
by a piece of Timber, on which he fate
Bottle of strong Waters in his Hand. Those

G

who

who first beheld this Spectacle, were Fishing in a small Boat ; and judging him to be the Relique of some Shipwreck (for there had been violent Tempests in those Seas about that Time) made up to him, and took him into their Skiff. He express'd his Gratitude for this Kindness, in the best manner he cou'd (for no body understood his Language.) And when he was come ashore, he fell on his Knees ; and having lift up his Eyes and Hands to Heaven, he prostrated himself, and kiss'd the Earth. His Garments were made of the Skins of Fishes, the Hair of his Head of a Flaxen Colour , and he seem'd not to be faint for want of Sustenance : Which made every one conclude , That he had kept up his Spirits with that Chymical Liquor in the Bottle, which was near half emptied.

As soon as he saw the Rising Moon , he fell on his Face, and mutter'd certain Barbarous Words, knocking his Fore-head against the Ground. Then he rose and danc'd after a wild manner , singing pretty natural Airs : And at every stop, with his right hand extended, pointed to that *Planet* , expressing both in Tone and Actions much Devotion and Love.

Many Learned Men were sent for, to consider this Stranger, and if possible, by Signs or other Means to discover from whence he came, and what Fate or Accident had thus abandon'd him to the Fury of the Winds and Waves, to the Extremity of Hunger, Cold, and Watching ; and to the devouring Jaws of Sea-Monsters. But all their Efforts were unsuccessful ; They spoke to him in several Languages, he answer'd them, but still in a Dialect different from any of theirs , and altogether unknown. He seem'd to utter his Words in a Tone between whistling and singing ; which made some conclude, he was a *Chinese* , because that People pronounce many of their Letters after the same man-

ner. So do the Inhabitants of *Tunquin*, and *Melabar*, with other Kingdoms in the East of Asia, and Letters with them are as significant as Words with the Europeans. They shew'd him Globes, and Maps of the World, done by several Hands, and in various Languages, with particular Charts of all the Maritime Regions on Earth. But, to no other purpose, than to excite his Devotion afresh to the Moon, whose Resemblance he saw on some of those Papers. He wou'd smile at that Sight, kiss his Forefinger, and with a Religious Complaisance touch the Figure of that Planet : Then seeming to be in a wonderful good Humour, he wou'd turn round and fall a dancing with his Arms stretch'd and turn'd in the same posture as those who use Castanets, or Cymbals. Singing all the while a sort of inarticulate Sounds, but surprizingly Musical and Sweet. So that No-body knew what to make of him.

He appear'd very temperate, modest, and resign'd ; refusing no Meats or Drinks that were offer'd him ; yet neither eat nor drank to Excess. Neither was he discontented at his Lodging, or any other Usage ; though they tried to vex him several Ways, that they might see how he would vent his Passion. But he smiled at all, and submitted patiently to every thing they impos'd on him.

One thing was observable, That where ever he saw any Water, he wou'd run to it immediately, and wash himself, as well as he cou'd in those Circumstances, never forgetting to sprinkle some toward that part of the *Heaven*, where the *Moon* was visible. And when they led him into the Fields or Gardens, he wou'd crop the Grass, and Flowers, and with a compos'd Look wou'd throw them up in the Air, adding such Religious Gestures, as convinc'd every one, That he did it in Honour of some Power above. Various were the Conjectures of Men

about him ; some were of one Opinion, and others of a quite different. Nobody cou'd positively conclude any thing. Neither is it possible , as I'm inform'd, for the wisest Men in those Parts to find out this Mystery.

Perhaps he's such another, as *Imam Rapibabet*, a Persian Writer, mentions, who in the Year of the Hegira 502. was taken up by a Merchant-Ship of India, in the Streights of Babel Mandel, pretending to be dumb, but capable of Hearing, Writing, and expressing himself several other Ways, if any Body cou'd have understood his Language. At last he was found to be an *Ethiopian Slave*, run away from his Master ; an ingenious Fellow, and one that spoke all the Languages of those Parts ; and therefore, that he might be admir'd, wou'd be sure to write in a Character of his own Invention , which the greatest Sages cou'd not read.

Mighty Bassa, thou encounterest on that *Element*, with strange Monsters , and Creatures under no Name or Predicament that is known, yet none so terrible and dangerous as *Chats* and *Impostors*. From which I pray Heaven defend thee and me : For they infest both the Sea and Land.

Paris, 17th of the 2^d Moon,
of the Year 1663.

LETTER XXI.

To Nathan Ben Saddi, a Jew at Vienna.

THe Term of our long mutual Silence, enjoynd us by our Superiors, is now happily expir'd ; and we have with good Success, manag'd our sepa-

rate

rate parts without holding any Correspondence together. This was only a Tryal of our Fidelity; Conduct, and Obedience : Or perhaps 'twas no more than a Caprice of Policy, or a vain Whim of State. For, 'tis usual with great Men, thus to practise Experiments on those whom they design to employ in the most important Affairs. Whatever it be, we have acquitted our selves like Trusty Slaves ; and that's enough for us.

This comes to thy Hand by an *Armenian* Merchant : One in whom I confide. Here are abundance of that Nation in *Paris*, and other Parts of *France*. They travel up and down from one Country and City to another, under the Pretext of Trading ; but are really Spies , sent from the Princes of the *East*, to observe the Counsels of these *Western* Courts , the Designs of *Nazarene* Monarchs, and to take an exact Estimate of the Strength and Riches of these *Infidels*. For, though they outwardly profess themselves to be Followers of *Jesus*, yet in their Hearts they believe the *Alcoran*, and honour *Mahmud* our holy Law giver.

There is a kind of *Magick* in Truth, which forcibly carries the Mind along with it. Men readily embrace the Dictates of sincere Reason. Yet those of thy Nation are obstinate, and shut their Eyes wilfully against the very Light of Nature. You over-value your selves and your *Lineage* ; because you are the Posterity of *Isack* , the Son of *Sarab* the Free-Woman and Wife of *Ibrahim* : Reproaching us, that we are the Off-spring of *Ismael* the Son of *Hagar*, a Concubine and Slave. You consider not that *Ismael* was the *Eldest Son* of that Glorious Patriarch ; and that by the Law of *Moses* it is enacted, That the *First-born* Son shall inherit his Father's *Patrimony*, though he were the Son of a base abject Slave, or hated Concubine. Did *Moses* make a Law contrary to that of his Fathers ; Or, cou'd

*Brahim the Beloved of God, do any thing or to the divine Will? How then cou'd he be of disinheriting *Ismael* his Eldest Son, the I of his Strength, and First-Fruit of his Vi Doubtless the Majesty and Light of God which from *Adam* to *Seth*, *Enoch*, *Noah* and *Abraham*, also on *Ismael*, Heir Apparent of the Divine ses, Father of many Princes and Noble Na*

Let those therefore of thy Nation, cast off their Pedigree, and exalt themselves above Victorious and Triumphant *Israelites*, Climbing a high Stock, a Race wherein shines forth the of the *Ancient Honour*, and the Right of Pri-
vate: A Lineage of illustrious Honour, small as the Leaves of the Trees, numerous as the of Heaven, prosperous in all Things, by the al Benediction of God. Whereas, thou knowest the *Israelites* never made any great Figure on and are now reputed no better than Vagabonds throughout the World.

Your Rabbi's reply to this, by owning that Father *Ismael* was indeed a great Prince; but he was withal a Wild and Salvage Man, who supported his Nobility and Grandeur by Rapi-
Blood, dwelling altogether in Deserts and quented Places; robbing the Caravans of Merchants and Travellers, oppressing the Poor, and misusing the innocent. In fine, they give this Character of him, *That his Hand was against every Man, and every Man's Hand against him.*

To this Accusation they also add another, that the Princes of the East who descend from him have all along, even to this Day, establish'd

ficing their nearest Relations to the Maxims of a Barbarous Policy, the restless Suspicions of State. And that all this is more especially manifest in the Sublime House of the invincible Ottomans.

These are the Charges of Hebrew Spight, the Slanders which your Doctors cast on the Progeny of Ibrâhim, even on *Ismael* and his Children, to this Day. But I would have thee, *Nathan*, reflect impartially on Things, and suffer not thy Judgment to be imposed on by the Sophistry of your Scribes. Look back to the Primitive Times of *Israel*, examine the Written Law, the Records of *Moses* and the *Seniors*. There thou wilt meet with frequent Examples of those very Crimes which you lay to our Charge; true Parallels of the supposed Tyranny and inhumane Actions, with which you tax the unblemished *Ismaelites*.

Did not your Father *Jacob* supplant his own eldest Brother *Esau*? Did he not cheat his Uncle *Laban* of his Sheep? What was wanting to him of *Ismael's* Valour and Fierceness, he supplied with a Fox-like Craft and Subtilty. Yet, how often did he plunder the Children of *Hnnor*? and boasted afterwards of the Preys he had taken from them with his *Bow* and *Spear*.

When your Fathers came out of *Egypt*, what a Carnage did *Moses* their Leader commit, when he commanded the Sons of *Levi*, to arise with their Swords in their Hands, and every Man to kill his Brother, his Friend and his Neighbour; so that there fell that Day, at the Foot of Mount *Sinai*, Three and Twenty Thousand Men? Yet for the sake of this detestable Tragedy he bless'd 'em, saying, *You have consecrated your Hands this day in Blood, every man in the Blood of his Neighbour*. Behold! the Original of your Priesthood, which is the highest Rank of Nobility among the Jews.

Remember how your Fathers almost cut off the whole Race of Benjamin, so that there were not above six hundred Men of that Tribe left alive. Forget not also, how *Abimeleck* of the Tribe of *Massefse*, got the Sovereignty by Massacring seventy of his own Brothers on one Stope. Your own Records say, That God gave you Kings in his Wrath, among whom there was not one who was not a Man of Blood. And in the whole Catalogue, you can scarce find Four who were not tainted with Sacrilege, Idolatry, and other enormous Vices.

In a word, *Norbas*, both the Sons of *Ismael* and *Isaac*, were but Men ; and if thou hast nothing else to object against the Former, but what thou must confess the latter were equally guilty of, I advise thee henceforth to lay thy Hand upon thy Mouth, and cease to speak Evil of those, against whom no Man can sharpen his Tongue or Pen and prosper.

Paris, 22^d of the 2^d Moon
of the Year 1663.

LETTER XXII.

To the same.

I Concluded my other Letter something imperfectly, and short of my Design, being interrupted by a sudden *Deluge* of Humours overflowing my Eyes, accompanied with a Tempest in my Head, which at once took from me the Power of thinking regularly, and of seeing how to write. I am often subject to these Weaknesses of late, and to many other Maladies. My Body sensibly decays ; Age and Care, Watching and Sickness, with a thousand Casualties beside,

beside, have almost dissolv'd this congeal'd Medly of the Elements. Methinks, I am now no more than a poor *Skeleton*, to which Nature and Fortune, have left a dry wither'd Skin, for Modesty's sake, to cover its Nakedness; with a few evacuated Veins and Arteries; shunk Sinews, Tendons, Muscles, and Cartilages, to tack this Machine of Bones together, and keep it in Motion. In a Word, I seem to my self to be only a *Hobgoblin* or *Ghost* in Disguise; I cannot say, incarnate, (for I've lost all my Flesh) but only bag'd or clouted up in the most contemptible Shreds, Rags, and antiquated Reliques of Mortality, like a *Maudlin* or *Scare crow*, I hang together by Geometry.

Yet, such as I am at these Years, I still possess at certain Seasons more serene and vigorous thoughts, than in the Days of my Youth, when I was full of Marrow and good Blood. I can feel my Soul sometimes fluttering her Wings, and briskly shaking off the heavy, slimy Cloggs of Earth, of Sleep, and of enchanted Life, or living Death. She struts and p'umes her self, she mounts aloft and glides in happy, though but Momentary Foretastes of Eternal Bliss. And then lur'd down again by Charms of her accustom'd Ease and Pleasure in the Flesh, she comes to hand at Call, and being hoodwink'd from the Radiant Light of Heaven, she tamely perches on the meanest sensual Appetite, which easily conveys her to her wonted Darkness. This is the changeable State of Mortals, and we must not expect a fixed Condition on this side the Sepulcher. The Noble and the Vulgar are equally liable to these Inconstancies of Spirit; neither can the most exalted State of Sovereign Monarchs, Privilege them from the common Frailities of Mankind. They are no otherwise distinguished from the meanest of their Slaves, than only by the Vastness of their Possessions, their numerous Retinues,

their unlimited Power, and the vain Pagean external Honour:

If we examine the Origin of Nobility, and Grandeur ; if we trace the Genealogies of Kings and Potentates up to their Fountain, we shall find the first Fathers of these noisy Pedigrees to be all Butchers of Men, Oppressors, Tyrants, Persons Truce-breakers, Robbers, and Parricides. In short, the most primitive Nobility was no other than potent Wickedness, or dignified Impiety; all the successive Continuations of it by Inheritance, or otherwise, even to these Modern Times, are but so many Traducts of exorbitant Power and Honour, acquir'd and propagated by the enormous Vices, by Practices unworthy of Men, of which the Authors themselves are always sham'd. Therefore they cover their unjumlahcroachments and Invasions, with the specious texts of Justice and Virtue, calling that Coxcomb which is no other than down-right Robbery professing themselves Patrons of Mens Lives and Rights, Religion and Laws, whilst in reality they are the greatest Oppressors, Hypocrite-theists, and Out-laws in the World.

This is not only true in the Race of *Isaac*, of whom I made mention in my other, but in all the Families which have ever made eminent Figure and Noise in the World.

What were the four renowned Monarchies, many Empires of Bandity, Governments of Booters, Pyrates and Licens'd Thieves ? As Diogenes told Alexander the Great. " I, says he, bee
" play the private Corsair, and cruise up and
" the Seas with one single Ship, am accus'd
" Pyrate; then that dost the same Thing v
" mighty Fleet, art call'd an Emperour. If
" wert alone, and a Captive, as I am, they
" esteem thee no better than a Thief : And

" I at the Head of a numerous Army, as thou art,
 " I shou'd be reverenc'd as an *Emperor*. For as to
 " the Justice of our Cause, there is no other Dif-
 " ference but this, That thou dost more Mischief
 " than I. Misfortune has compell'd me to be a
 " Thief, whereas nothing but an intolerable Pride,
 " and insatiable Avarice puts thee upon the same
 " Course of Life. If Fortune wou'd prove more
 " favourable to me, perhaps I might become bet-
 " ter : Whereas, thy continual Successes make
 " thee but the worse. *Alexander* admiring the
 Boldness of the Man, and the Resoluteness of his
 Spirit, gave him a Command in his Army, that so
 he might *rob* and *plunder* from thenceforth by Au-
 thority.

But, I shou'd have begun higher in Antiquity with the *Empire* of the *Affyrians*, founded by *Ninus*, in the Blood and Slaughter, Ruin and Destruction of all hi. Neighbours, and increas'd after the same Methods by his Wife *Semiramis*; who begining of her Husband, that she might reign for five Days, and he granting her Request, she put on the Royal Ornaments, and sitting on the Throne of uncontrollable Majesty, commanded the Guards to degrade and kill her Husband. Which being done, she succeeded in the Empire, adding *Aethiopia* to her other Dominions, carrying a War into *India*, and encompassing *Babylon* with a Magnificent Wall ; at last was kill'd by her Son *Ninyas*. Thus was the *Affyrian* Monarchy establish'd in Regicides, Massacres and Carnage. And by the same Methods it was translated by *Arbaesus* to the *Medes*. He having caus'd *Sardanapalus*, the last, and most effeminate of all the *Affyrian* Kings, to die in the midst of his Concubines. Thus was Treachery and Murder handed down with the Sovereign Power ; till at length *Cyrus* the *Perfian* transfer'd them to this Country. Whose Son *Cambyses* rais'd the second Universal Mo-

narchy, on the additional Ruins of many other Kingdoms, cementing it with the Blood of his Brother and his Son. Yet, after all, it was translated to the *Macedonians*, by *Alexander the Great*, not without an equal Guilt of Patricide, and other Exorbitant Vices. From whom at last it devolv'd to the *Romans*.

What need I mention the *scandalous Birth* of *Romulus* and *Remus*, the Twin-Sons of an incestuous *Vestal*? Or, their debauch'd Education under a common *Prostitute*, fabulously veil'd by the *Roman* Historians, under the Title of a *Wolf*, to render the Origin of their *Empire* *Miraculous*? Why shou'd I recount the horrid *Fratricide* committed by *Romulus* on *Remus* his Brother; or the celebrated Rape of *Sabine* Wives, Virgins, and Widows? It will seem invidious, to call to Mind the detestable Mother of *Titus Tatius*, the good old *Captain* of the *Sabines*, with many other barbarous Massacres. Yet these enormous Crimes were the Foundations of the *Roman* Grandeur and Nobility, so formidable afterwards to the whole Earth. And the Superstructure was answerable, through all the various Changes and Revolutions of Government, even to the Reign of *Augustus Cæsar*, under whom *Rome* gain'd the Title of the fourth *Universal Monarchy*.

This Emperor, though he was esteem'd the most merciful and just Prince on Earth, yet he establish'd his Throne in the Blood of his Kindred, sacrificing the Children of his Uncle to the ends of State: And that he might not deviate from the Royal Ingratitude of other Princes, he barbarously extinguish'd the Off-spring of his Father's Brother, who had adopted him to the Inheritance of the Imperial Dignity. Scorning by an unkingly Tenderness, to spare the glorious Names of *Antony* and *Cleopatra*, to whom he was so nearly related

lated, and who had invested him with the Power of being so inhumane.

I will not make thee sick, by rehearsing the abominable Lives and wicked Actions of the *Nero's*, *Domitian's*, *Caligula's*, *Heliogabulus's*, *Gaius's*, and the rest of those Royal Monsters. History it self blushes to recite such Prodigies of Impiety, and their very Names are odious to all Generations.

If we pass from these mighty Empires to Kingdoms of less Note, we shall still trace the Foot-steps of the same Vices. Both Ancient and Modern Records are full of these Tragedies. The Original Kingdom of the Greeks took its Rise from the Particide of *Dardanus*; and the Female Empire of the *Amazons*, began in the barbarous Massacre of their Husbands. All Ages and Nations afford us Examples of this Nature; and the highest Honours, Dignities and Commands, were ever acquir'd and maintain'd by the highest Injustice.

Therefore, honest *Nathan*, let thou and I never envy the Nobles and Grandees of the Earth; but contented in our humble Posts, sitting under the Umbrella's of a happy Obscurity, let us serve the Grand Signer with Integrity and a Zeal void of Injustice.

Paris 22^d of the 2^d Moon,
of the Year 1663.

LETTER

LETTER XXIII.

To Codarafrad, Cheik, a Man of Law.

THOU wilt approve the Sentence that yesterday executed on a Frenchman in thy, who said he was the Son of God, and had pe ded a great many poor ignorant People to be him. He was burat alive for his Blasphemy, an Ashes kick'd into a Ditch. Had he been conv of this horrid Impiety in any of the Grand Sig Dominions, he had undergone the like, or a terrible Punishment : For the Alcoran exp says, *That God has neither Wife, Son, Daught Companion: And that those shall suffer Eternal F who teach any such Doctrine.* Doubtless, there is one God, and the Eternal Unity cannot be di v or multiply'd, to make more Gods in Faⁿtion procreate an Off-spring of diminutive Deities. the Father of all Things, dwells in Eternal Soli and from an infinite Retirement beholds theous Generations of the Universe ; they are all e sy his Off spring, and 'tis Blasphemy to affirm ha a Son, or a Daughter, or a Companion like unto self. For he is increased, unbegotten, and ent Sole Possessor of his own Glory, without Riva Competitor. There was none before him, nei shall there be any after him. He is without Be ning or End.

But these Infidels harbour strange Opinions at a Trinity of Gods, and follow the Doctrines of Her Trismegistus, Plato, Plotinus, and other Pagan. losophers, who asserted a Triad in the Deity ; on that Basis, founded all the Politbeism of the Cities. Hence Pythagoras drew his Tetragramma

y playing the Chymical *Arithmetician*, and extracting a *Quaternity* out of Three. But the Poets notuzzling their Heads with the Mysteries of these divine and *Unintelligible Numbers*, deliver'd their *theology* in plain, gross *Fictions*, suitable to the Capacities of the *Vulgar*: One midwifing a *Goddess* ut of Jupiter's Brains: Another starting a God 'om his Thigh. But this silly Fellow, could not erive his *Pedigree* so near as from a little Toe of the *Divinity*. Therefore, he was deservedly reduc'd to his First *Atoms*, and spurn'd out of the *World*.

The French have various Kinds of Punishments for Malefactors; but none more terrible than reaking on the Wheel. This is inflicted only on notorious Criminals, and the manner is thus: The Party condemn'd is fasten'd to a Wheel, with his Arms and Legs extended to their full length and wideness. Then comes the Executioner, and with an Iron Bar breaks one Bone after another, till the miserable Wretch is in the Agonies of Death; and so he is left, to expire in unutterable Torments: For, some Men of strong Constitutions, will retain Life in this Condition for twelve or more Hours together.

Honourable *Codarafad*, though the Executions of the *East* are more swift and surprizing, than those in the *West*; yet they are not comparable to them for Cruelty: The worst Death being but a Minutes Pain.

Sage Cbeick, I reverence thy accomplish'd Knowledge in the *Laws of Equity and Justice*.

Paris, 15th of the 3^d Moon,
of the Year 1663.

The End of the Second Book.

LETTER

LETTER I.

Wait by

A Spy at P A R I

VOL VI.

BOOK III.

LETTER I.

To Solyman his Cousin, at Chacdon.

ICommend thee for removing thus far to Place, and cou'd wish that thou not only exchange thy Residence thr the Cities seated on the Bosphorus, Euxine Sea, and the Hellespont, but turns all the famous Maris in the World. Praise be to God, we are not born in Moscow.

China, or under the narrow-soul'd Governments of *Lycurgus*, *Plato*, and such kind of Jealous Law-givers ; where it would be no less Punishment, than the Loss of one's Eyes, Ears and Feet , if not of Life it self, to travel out of his Native Country, or for a Stranger to come in, excepting foreign Embassadors and Agents, who in *China* are forc'd to travel with their Faces veil'd or muffled from the Confines to the Court, lest they shoud spie the Disadvantages of the Country.

Doubtless this is repugnant to the Law of *Nature* and *Nations*, and Oppression of Humanity, and directly opposite to the Purpose of God, when he design'd and made us for sociable Creatures : For, the whole Earth is but as one Country or Province, common to Men and Beasts. 'Tis our Element, and therefore we ought to be free in it, to range where we please, as the *Fowls* do in the *Air*, and the *Fish* in the *Sea*, without any Law, Restraint, or Injury. Such a Thought as this, made *Socrates*, when he was ask'd, *What Country man he was*, answer, *I am a Native of the Universe, and therefore free to live where I will.*

Thou know'st, our Cousin *Isouf* has travel'd over all *Asia* and *Africk*, with some Parts of *Europe*. My Brother *Pesteli Hali*, has also visited many Regions in the *East*. Both of them have improved their Estates and Fortunes in the *World*, the one at *Astracan*, the other at *Constantinop'e*. Follow their Steps, and thou may'st have thy Heart's Content. Go, and observe the different manners of Men, their various Customs, Laws and Religions. Survey the Mountains, Vallies, Deserts, Rivers, Lakes, Seas, Cities, Castles, Palaces, and all the other desirable Objects, which embellish this *Globe*.

But beware of the *Infirmity* of most Travellers, who, *Camelion-like*, change their Humour and Manners as the Regions vary through which they pass.

Mere

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Mere Mimicks, Buffoons, and Apes, who play Excellency in imitating every Thing they meet with. Thus degenerating from their instead of improving their Minds in true and Wisdom, and hardening their Bodies to patiently the Injuries of the Elements, with Fatigues and Contingencies of humane Life, are the chief Ends of Travelling, next to Learning how to serve our Sovereign, Country in a more refined Manner.

Solyman, never think that thou wilt defile Character of a Prudent Traveller, if at thy return thou canst only boast of strange and increasable things thou hast seen, tell monstrous Romances, Actions more Fabulous than those of the Geatrs. Aim at solid Knowledge, and the Improvement of a rational Creature. As thou goest out a man, so return; but with all the Advantages may recommend thee for a Person accounting History, Mroals, Politicks, and Divine pby.

If thou dar'st not undertake a Ramble at least to thy Cousin Isouf at Afracan, where he is in a way of Traffick and Merchandise. Take thy age by the Black Sea, and the Palus Meotis. Cast Eyes on the ancient Kingdom of Colchis, sailest by her Shores; consider the Temper of Mingrelians, Circassians and Tartars, with the the People through whose Territories thou pass. And when thou arrivest at Afracan, t' Cousin Isouf, that I wish'd thee to take this. He will respect thee for thy Uncle's Recommendation. Shew him this Letter, and let his Eyes see the Hand-writing of Mahmud, the Weather-beaten Slave of the Earth's Great reign; the old Grey, Grisled Watchman of the Nine Ports, which is the Refuge of Mortals. I find many Opportunities to advance thee.

I advise thee to wean thy self from all Fondness, Inconstancy, and Discontent. Be true to thy Trust, Sedulous and Active, Patient and Resign'd. Take all Things as they come from Destiny, without being peevish, or fretful.

So may God bless thee, and give thee the Riches of the Earth, and the sweet Influences of Heaven; make thee happy here, and hereafter. Finally, may thy Rest be on high, in *Paradise*.

Paris, 1st of the 5th Moon,
of the Year 1663.

LETTER II.

To Pesteli Hali, his Brother, Master of the Customs at Constantinople.

There is no doubt, but when thou wast in the Indies, the Names of *Sultan Dara*, *Suja*, *Aurangzebe*, and *Morad Batche* were not less known to thee, than that of their Father *Chas Iehan*, the *Grand Mogul*. Thy Business as well as Curiosity call'd thee often to the Court, where thou hast heard the Characters of these young Princes, whose early Years furnish'd the World with Matter of Noise and great Expectations, and gave the old Monarch that begat 'em Trouble and Care enough to keep 'em in Order, and prevent their Machinations against one another as well as against himself. For in those Days he saw his Family divided into Factions, and a Royal Envy mix'd with Ambition, whetting Brothers and Sisters against each other, who by Nature were made for the Offices of Reciprocal Love.

Surely, 'tis but a glorious Infelicity for Children to be thus born Candidates of a Crown, when each

is oblig'd by a Principle of Self-preservation to pursue his Claim, in a Method wholly repugnant to Humanity, and the Affection that is due of the same Blood: When shaking off all Ties and Compassion, the Sons of one Mother sheath their Swords in each others Bowels, vent their own Fate; and ravish a Critical Force, to save their Lives.

Yet this is the Misfortune of all the Courts, that they cannot see a Prince ascended to the Throne, without the Slaughter of his Brethren, all that can be suspected to pretend, or to Compete with him for the Sovereignty.

However, it must be confess'd that the Policy in this Point is far more generous, than that of the Ottomans or Persians. Who either immediately secure their Possession of the Throne, Murthering in all the rest of their Lineage; or at least imprison them in some dark Dungeon during their Lives, not seldom put out their Eyes. And this is to the Disadvantage the unhappy Children of Monarchs lie under, in that from their Infancy they are confin'd to the Seraglio, and educated under the Tutelage of Women and Eunuchs, even the whole life of their Father; so that he advanc'd to the Throne, has all the rest in study the first Hour of his Reign.

Whereas in *Indostan*, the Princes of the Royal Family are committed to able and learned Tutors, who increase also in Knowledge, Wisdom and Courage, they are dispos'd of one suitable to his Capacity. Some are Ministers of State, others Generals of Armies, Governours of Provinces: Whereby each is a Condition to make Parties for himself, and his Grandees, and those of inferior Degree, fortify his Interest in Court and City, and Camp. Thus an open Field is left

to try their Wit and Courage in , for the sake of Inheritance ; and 'tis more equal to let them No-
tly Skirmish for a Crown , and make a Warlike
Lottery for Life or Death , then set up one with
the Advantage and Character of a Butcher, and turn
the Seraill to a Shambles , always polluted with
royal, innocent Blood.

But every State pursues its own *Maxims* ; and
here are not wanting Men of the Law, who justify
his inhumane Conduct of our Sultans, as the only
means to prevent publick Distractions and Civil
Wars : which always happen, where there are ma-
ny Pretenders to the imperial Dignity. As it late-
ly fell out in the Indies.

I need not acquaint thee with what particular
Dignities and Commands, the great Mogul invested
his four Sons. Thou could'st sufficiently inform
thy self of these *Things* when thou wast at Dchli,
the Capital City of Indostan. Neither need I say any
Thing of Rauchenara Begum, or her Sister Saheb, the
Two Daughters of Cha Ichon. Thou that hast been
there in Person, know'st more of these *Things* , than
I, who am oblig'd to the Merchants and Travellers
for all my Intelligence of the Indian Affairs.

But I can certify thee of something , which has
been transacted there since thy Return to Constan-
tinople, the Fame whereof perhaps is not yet arriv'd
to the Imperial City.

Know then, that in the Year 1655, a Rumour
being spread abroad through the Provinces of India,
that Cha Ichon was dead ; each of his Four Sons be-
gan to lay about him for the Crown. They did all
that is usual in such Cases for Ambitious Persons to
do, by courting the Omrabs and Rajas with large Pre-
sents and larger Promises, by obliging the Souldiery
with immense Largesses ; in a Word, by rousing
up the Friendship and Integrity of their Adherents,
and by winning over Strangers to their diffe-
rent

rent Partier, with whatsoever else was thot
cessary to carry on a prosperous War aga
another: For the innate Desire of Reign
equally possess'd them all. But *Destiny*, w/
points and consummates humane *Events*,
serv'd the Crown for *Aurengzebe*, who surj
the rest in Policy and Dissimulation.

With profound Craft this Prince over
his younger Brother, *Morad Batche*, and pu
Chains, in the midst of *Morad's* own Army
fying the Officers with Bribes, and the Con
diers with encrease of their *Pay*, whilst he si
General away *Prisoner* to one of his stronge
This -was the first considerable Stroke he
ward the gaining a Crown. For, now he
only rid of one *Competitor*, and the most da
of all the rest, but also became Master of h
and all his Treasure, which being joyned to
put him in a Condition, to pursue his ge
tune with Success. Yet the War last'd ali
Years, his Brother *Sultan Sujah* keeping
Play on the Side of *Bengale*, and *Sultan D*
the Capital Cities *Agra* and *Dekly*.

. But at last they were both forc'd to yiel
Fortune of *Aurengzebe*. In fine, he was est
and now sits on the Throne of his Fathers
they fell Sacrifices to the Jealousie and Rev
their vi&torious Brother, being, as I am in
taken Prisoners, and afterwards poysn'd
ry'd out of the World some other way.

Thus passes away humane Glory, like
driven before the Wind; or like the Smo
Fire, which looks bright and gay for a whi
kles and gives Heat to all that are near it,
either suddenly quench'd with Water, or
rates into Air, and is no more remember'd
Pesteli, consider that this Earth is not our

• Cc

country : we are *Foreigners* here below ; let us improve our selves, by every thing we encounter, in knowledge and Virtue, without Learning the Vanity and Vices of Mortals.

Iris, 4th of the 6th Moon,
of the Year 1663.

LETTER III.

To Uſeph, Bassa.

Here is great Rejoycing for the Conversion of a certain Protestant Prince to the Faith of the *Roman Church*. They call him the Duke of *Slebourg*. He is said to spring from an Ancient race of Kings among the *Vandals*. This Court carries him in an extraordinary manner, as they usually do all *Proſelytes* of his high Quality ; as for vulgar Converts, they serve only to become the Priests Slaves and Asses.

The King, who is styl'd the *Eldeſt Son of the Earth*, and therefore ought to appear a living Demonſtration of her boasted Virtues, has been very liberal of his *Fauours* to the new *Devotee*, creating him *Knight of the Holy Spirit*, which is the most sublime Degree of Honour in this Kingdom, next that of being made *Peer of the Realm*.

Courriers arrive one at the Heels of another from the Duke of *Beaufort*, who is *Cruising* about on the *Mediterranean*. But, I cannot get a sight of any of them, nor learn what their Expresses contain. The artiers and Statesmen here are the very Wherabouts of *Intelligence*. Whatever News is communicated to them, is swallow'd up and lost for ever in profound Silence. They receive all, but return none

none again. However, People take the Liberty to guess, every Man according to his Reason or Fancy. Some say, the Duke of Beaufort has engaged with a Fleet of *Algerines*, and driven 'em into their Harbour with great Loss on their Side, and Triumph on his. Others laugh at this as only a Court-Romance, who strive to prepossess the Nation with prosperous Stories of the King's Arms, both by Sea and Land. Whilst a Third sort affirm, That those Dispatches come not from the Duke of Beaufort, who, they say, is dead, being kill'd by a Cannon-Bullet, in an Encouter with the Corsairs of Barbary : But, that they are sent from the most Chief Officers in the *Thouzon* Fleet, to give the King an Account of his Death, and receive new Orders.

In the mean while, we are wholly taken up here at present with the Reception of the Swiss Embassadors. They made their Publick Entry into Paris yesterday, after they had been magnificently entertain'd at the *Castle of the Wood*. A thousand Charrots accompanied them through the Streets of Paris. They are brave Jolly Persons, Sons of Baco's, and Huncelings to Mars, Stout in a Wine-Cellar, and no Cowards in the Field.

Courteous *Baffa*, Thou seest I do not forget my Friends, but send to all by Turns, the Advices that come to my Hands. I wish thou wouldest favour me with a short Sketch of thy Pleasure with the Grand Signior, in the Neighbouring Plains of *Ani-anople*.

Paris, 10th of the 11th Month,
of the Year 1663.

LETTER IV.

To Hamet, Reis Effendi, Principal Secretary of the Ottoman Empire.

TIS hard to determine, whether the French King excels in *Martial Affairs*, or in those of *State*. He is good at Both. His Counsels are Wise, and his Actions great. A Man both in Body and Mind, form'd for Empire: And out-stripping his Years in all Things save the Affairs of Love. These indeed he pursues with youthful Vigour and Passion, being by Nature very Amorous, and esteem'd the Handsomest Prince of this Age, by those who consider a Regular Shape, Graceful Features, and a Majestick Awfulness in the Face, as the Principal Ingredients in a Masculine Beauty.

'Tis certain, he's very Acceptable to the Ladies, who are the most Competent Judges in this Case. And they value him so much the more, because his Love never abates the due Sentiments a Monarch ought to have of his Glory. For he gratifies both Passions, without suffering them to interfere, managing his softest Intrigues with such exquisite Prudence, as he still comes off a Hero.

He has had many a Mistress, and 'tis a manifest Discovery of his Wit, that he never fasten'd his Affections on any that deserv'd not the same Character. She that has the greatest Share in his Heart at present, is call'd the Dutchess of *L'aujour*; a Woman rais'd to that Title by the King's Bounty, for the Sake of his love. She has a Refin'd Wit, and that's all can be said in her Praise. For, as to her Body, 'twould hardly tempt an indifferent Painter to employ his Skill, unless it were, in describing what the Taylor endeavours to hide, and

that's a Deformity much like mine, a Remarkable Bunch in the Back. Yet this great Monarch, loves her passionately, and will not be easily cross'd in his Amours.

The Queen and his Mother have endeavour'd by divers Methods to reclaim him ; but all prove ineffectual. A while ago they set his Confessor to work, who with Abundance of unseasonable Gravity, represented to the Young Invincible *Monarch*, the ill Consequences of Unlawful Love (for these *Infidels* esteem none *Lawful*, but what is bestow'd only on One *Wife*.) He said all that was proper for a *Jesuite* to urge on such an Occasion, and a great deal more ; threatening the Royal Lover with Severe Penance, and I know not what. Impatient of this Discourse from a Subject, yet respecting the Character he bore as a *Priest*, the King with a Reserv'd Countenance, thank'd him for his Pious Counsel, telling him withal, that for the Future he discharg'd him from his Service, being resolv'd to obey the Old *Canons* of the *Church*, and confess to none but the *Priest* of the *Parish*. Thus the poor *Jesuit* was discarded, and besides the King's Displeasure, he has drawn upon himself the Censures and Curses of his whole *Order*, for disobliging so potent a *Monarch*, only to please Two peevish Women.

Illustrious Minister, Kings are as Gods on Earth ; and they esteem it a Prophanation of their Divinity, when their Actions are too narrowly scann'd by their Subjects.

Paris, 7th. of the 1st. Moon,
of the Year 1604.

LETTER V.

To Pesteli-ali, his Brother, Master
of the Grand Signior's Customs at
Constantinople.

THE News which thy Letter imparts, would affect me with Incredible Delight, were such a Thing possible to come to pass. It is a long Time since I have been weary of dwelling in Paris, and of conversing only with *Infidels*. There is a perfect Antipathy between their Humour and mine. And 'tis no small Violence a Man does to his Nature in such a Case, when all his Actions and Words are counterfeited. This goes mightily against the Grain. But I have thought nothing too much to do or suffer, for our Great Master's Interest. And I'm still of the same Resolution. Yet Nature it self abhors Force and Restraint. Therefore 'twould be a vast Comfort to be recall'd from this disagreeable Station, and plac'd in some other Post, where I might serve God and the *Grand Signior* with more Ease.

Besides, I have met with nothing but Persecutions and Reproaches from Some at the Seraglio, ever since I came to this City ; as I have often hinted in my Dispatches to the *Grandees*, and particularly once to the Noble Kerker Hassân, Bassa, our Countryman and Friend. Wherein I also implor'd his Favour and Intercession, that I might have leave to retire into Arabia, and spend the Rest of my Days in the Place where I first drew my Breath ; or at least, that I might be permitted to return to Constantinople, and give an Account of my Agency in these Parts, though it were to the Loss of my Head, if I deserv'd it.

I perceive that generous Bassa took Compass-

on my Sufferings, and has done his utmost to relieve me. 'Tis to him I owe the Proposal that was made in the *Divan*, of sending me to the *Court* of the *Grand Mogul*, there to Negotiate some Private Affairs of Importance for the *Sultan*.

There is nothing that I have had a greater Passion for these many Years, than the Happiness of visiting those remote Parts of the Earth, so venerable for the Antiquity of their Inhabitants, and the Excellency of their Laws, Customs, Religion and Government ; I mean, the *Gentile Indians*, and not the *Race* of the *Moguls*, who came out of *Tartary*, and are but of Yesterday, in Comparison with the *Aboriginal People*, whose Genealogies and Possessions of that *Country*, stretch beyond all the *Records* in the *World* beside.

Ever since I read the *Journal* of thy Travels in the *East*, I was inflam'd with an ardent Desire to see that Renowned *Nation*, to converse with the *Bramins*, and pry into the *Mysteries* of their Unknown Wisdom which occasions so much Discourse in the *World*.

I know not what ails me, but I promise my self more Satisfaction from their *Books*, were I capable of understanding the *Language* in which they are writ, or from the Lips of those *Priests* who have 'em in their Custody ; than from all the *Prophets* and *Sages* in the *World*. I fancies I shou'd find something prodigiously strange and amazing in their *History*, yet squaring with Human Reason, and Probability of Truth. I shou'd meet with Arguments which I cannot yet start, to prove the *Eternity* of the *World* ; Arguments clear and demonstrative : such as wou'd establish this *Doctrine*, against all Objections that have or can be made to the contrary.

The *Idea* which I already entertain of so unmeasurable a Duration, is only founded on my own Natural Thoughts, and supported by the Concurring Opin-

Opinion of several Ancient *Philosophers*. But I shou'd hope to see it discover'd by these *Indian Records*, to be a Truth as bright as the Sun, and fixed as the Center of the Earth.

There is another thing, for which I mightily admire the *Indians*; and wherein I endeavour to imitate them to the utmost of my Power: That is, the Justice and Tenderness they shew towards the Beasts. 'Tis a Thing which needs a considerable Expiation, if by chance they kill any living Creature: But, if they do it wilfully, out of Cruel Wantonness or Malice, and not in their own Defence; 'tis punish'd with Death, no less than if they had murder'd a Man. No care of Health, or Fear of Dissolution by Sickness, can tempt one of the *Brachman Race*, to taste a Bit of Flesh: Much less cou'd they be induc'd by the meer pleasure of their Appetites, to commit that which they esteem so enormous a Sin, and the very fountain of all other Vices. They count it the greatest Injustice that can be, to sustain their own Lives, by the Death of any of their Fellow-Animals; and they esteem it a Pusillanimity unbecoming a Man, when he dares not venture his Life on the Fruits of the Earth, and the Milk of Cattle, which he may enjoy in Innocence, and Nature affords him more than enough, of all Sorts of lawful Nourishment.

This *Religious Abstinence*, is the Mother of Heroick Virtues; and those who practise it inviolably, are always in a State to condemn the World, Death, and all Momentary Things. Hence it is, that the *Indians* go to the *Invisible World* as cheerfully, as they wou'd take a Journey to *China*, and *Persia*, *Turkey*, or any other Part of the Earth. For they esteem Death no other than a setting out, or Voyage of the Soul to a more agreeable Region..

But, I need not insist so much on these Things: to thee, who hast been among them, and art familiarly acquainted with their Genius and inclina-

tion. I slide into this Discourse insensibly, b
Pleasure I take in thinking of these People and
admirable Vertues, as a Man falls in Love w
Beautiful Woman, by attentively gazing on her
many Times forgets himself and the Business he
about, commits Errors and Indecencies, and thi
the Confusion of his Spirits, is quite lost, lik
in a Wood.

To return therefore to my purpose; a Jo
to the *Indies* would be very pleasant to me
veral other Accounts. The very Stars of At
tivity inclin'd me to travel, and from my
in my Father's Houfe, I was transported to
Constantinople, many Hundreds of Leagues fro
Place of my Birth. Thou know'st what a R
I've been since that Time: And I can assure
I retain the same Disposition still. But, i
no Country under the *Moon* which I wish i
with greater Earnestness, than *Indostan*; the
Name whereof sounds almost as sweet as that o
Paradise. Doubtless 'tis the *Eden* of the E
in many Respects. And the Inhabitants b
there was no better for the *Original Parent*
Mankind to dwell in, ranking the *History* of
on that Subject in the Number of Celebrate
bles. I approve not this Censure of the *In*
yet I tell thee as a *Mussulman*, I dare say, th
sterious Writings of *Moses* are quite misunde
by the greatest Part of Mankind. Neither ca
Two of his *Interpreters*, agree exactly whic
the Particular Situation of *Paradise*. Some
that *Garden* in *Mesopotamia*, others in *Pale*
and a third Sort affirm, 'twas in *Egypt*: Thi
will have it in *Afia*, That in *Africa*. They a
vided in their Opinions. And I might as we
'twas under the *Red Sea* between them both:
bring as many *Cabbalistick* Proofs to defend it.
it signifies nothing to us, let it be were 'twill.
Any Place is a Paradise, which a Man phansies

so; and Nothing can beat me off from the Conceit I have of the Indies.

Besides, I shou'd take a vast Delight in my Journey thither; whether I went by the Way of the *Black Sea*, and so through the Ancient Kingdoms of *Colchis*, *Georgia* and *Cathay*, coasting along the Foot of Mount *Taurus*: Or, by the more Common Road, through *Syria*, *Arabia*, and *Persia*. Either way wou'd afford Matter of Thought to a Contemplative Man, whilst in some Places he beholds the Ruines of Famous Cities; and his Eye revels on the Spoils of Time, of Fire, of War, or of Earthquakes. In others, he beholds whole Provinces laid Waste, and dispeopl'd, only meeting here and there a few Cots, Herds, or Tents of *Arabs*, *Tartars* or *Circassian* Herdsmen; who, straggle up and down the pleasant Fields of *Asia*, to pick and chuse convenient Pastures for their Cattle.

How pleasant would it be to travel thro' my own Country, and behold the Tents of the Sons of *Ismael*, spread o'er the Plains of the Vast and Horrible Desert? To meet with *Emirs* and *Sheiks* of *Arabia*, with their Flocks and Herds, Summering it up and down, and Frolicking from Mountain to Valley at their Pleasure.

From this to pass to another Variety in *Persia*, would be equally diverting. What kind of Thoughts should I have whilst on my Bed, within the Walls of *Bagdat*, the Stage of so many Great and Renown'd Actions, mention'd in *Ancient History*? I should call to Mind *Semiramis*, the Foun-dress of that Noble City, and all her Wars with the *Indians* and other Nations of the *East*. I should reflect on her Policy, and the Weakness of her Son *Ninias*. I should consider the various Translations of the *Eastern Empire*; the Alternate Fate of the *Medes*, *Affyrians*, *Babylonians* and *Persians*. And from thence I should naturally fall upon the

Conquest of Alexander the Great ; the Rise of the Macedonian Empire, the Death of that Mighty Hero in Babylon, and the Cantonizing the Empire among his Chief Officers. Such *Memoirs* as these, would waken my Thoughts of the Vanity of all Humane Affairs, as it does at this time : And particularly I reflect on my Folly, in setting my Heart so much on Travelling to a Country, which I am never like to see.

For, alas, my Dear Brother, I am not able to endure at this Age, the Hardships of so long a Journey, as I could in my Youth. Much Sickness has impair'd the Strength of my Constitution. I am grown as tender as an Infant. The least Puff of Wind is ready to blow out the Flame of Life. And whereas formerly, neither Heat nor Cold, Hunger nor Thirst, Labour or Watching could hurt me ; now my Health receives Damage from every one of these. I could not possibly out-live the Fatigue and Pain of travelling Two or Three Days together without a Drop of Water to refresh my panting Soul. An Habitual Fever has made me the Thirstiest Man in the World. Then I am not able to bear the scorching Heats of the Sun, to which a Traveller in those Parts is Necessarily expos'd. I should daily dissolve like Wax, or rather exhale in Smoke, in the midst of so many Fervors. In a Word, my Body is so Infirm, that I am very sure to die, before I can get Half Way to *Indostan*, let me take the nearest Road I can.

Yet if the *Ministers of the Port* shall think fit to send me, I am resign'd. For, I take no farther Care of my life, than as I may be serviceable to the *Grand Signior*.

I intend to write to our Illustrious Friend about it. In the mean time do thou for me, what the Prudence of a Man, and the Affection of a Brother shall suggest, as most conducing to the Interest of our *Sovereign*, and our own Honour, which we ought to —
Our Lives.

Our Mother is in Health, and Salutes thee with a
tender Embrace.

Paris, 9th. of the 3d. Moon,
of the Year 1664.

LETTER VI.

To Hamet, Reis Effendi, Principal
Secretary of the Ottoman Empire.

This Court of late makes a double Figure; the one of *Real Sorrow* for the Dutchess of Savoy's Death, who was of the Blood-Royal of France; the other of *Counterfeit Mourning* for the Death of *Carolus Josephus*, Brother to the German Empour. For, they inwardly rejoice at this Latter, and wish the whole House of *Austria* were laid in their Graves: That Family being the only Obstacle to the *Grandeur*, at which the *French Monarchy* aspires. The only Rub which Cardinal *Richelet*, and his Successor *Mazarini* found in their Way, when they sought to exalt the *Bourbons* to the Empire of the West.

The Rise and Fall of Kingdoms, the various Changes of Government, the Akernate Fate of Nations, are Themes worthy of a *Mussulman's Thoughts*; considering that the Victorious and Happy *Osmans* at this Day possess the Territories of ancient Renown, the Provinces and Dominions which formerly made the greatest Figures and Noise in the World.

What is now become of the most Famous Monarchies of *Babylon*, *Perfia*, *Affyria*, *Macedon*, *Greece* and *Rome*? Look for the Mysterious and Learned Kingdom of *Egypt*; the Religious State of the *Jews*; The most Ancient Kingdoms of the *Sicyonians* and *Argives*; The Commonwealths of

Lacedamia and *Athenas*, with many other Countries mention'd in the Records of Time, and we shall find them all swallow'd up in the Universal Empire of the Ottomans.

The Histories of *Belus*, and how he got the Sovereignty by Hunting; of *Ninus* his Son who first taught the World the Methods of Idolatry; of *Semiramis*, *Ninias*, *Sardanapalus*, *Arbaces*, *Beloobus*, and the rest of those *Affyrian Monarchs*; found now like an antiquated Tale, or Dream. Neither is there any more Life at this time in the *Babylonian* and *Persian Registers*. The mighty Acts of the *Nebuchadnezzar's*, *Cyrus's* and the rest of those renown'd Conquerours, now serve but as Foils to set off the more Glorious Enterprizes, and Successes of our Immortal Sultans.

'Tis true, the *Persians* at this Day retain some Fragments of that once Vast and Formidable Eastern Empire. And the *Germans* have a Shadow of the Ancient Imperial Majesty of the *Romans*. But both the one and the other, are grown Effeminate and Weak; they have lost the Virtue, the Power and Fortune of their Predecessors.

Thou hast travell'd over all the Dominions of the *Sophi*, and been an Eye-Witness of the *Persian Luxury*, *Libertinism*, and *Nakedness*. Thou hast seen the Off-Spring of *Heroick Sages*, transform'd to Swine, Dogs, Asses, and other contemptible Brutes, as if they'd drank of *Circe's Cup*. So fatal is it to decline from the Way of Virtue; nay, so impossible even to stand still in that sacred Path, without being violently pull'd backward. In a Word, thou art so thorowly acquainted with the Present State of *Persia*, and all its Circumstances, that I shou'd appear too officious in pretending to describe either the Country, or the People that inhabit there.

But as to Europe, thou professest thy self a Stranger, and hast commanded me to characterise this

Quarter

Quarter of the World: Whercin Germany makes the most Majestick Figure by Land, *England* and *Holland* by Sea: *Spain* boasts of her Gold; whilst *France* treasures it up to pay her Armies, to keep foreign Kings in Pension, to build mighty Fleets, and Magnificent Palaces; to corrupt the German Princes, and make 'em Pimps to her Ambition, Instruments of her design'd *Grandeur*, which is no less than the Western Empire.

As for the Duke of Savoy, he is a mere *Tennis-Ball*, or a *Shuttle-Cock*, bandied to and fro between the Kings of *France* and *Spain*.

The *Swisses* are Poor and Mercenary. They cannot stay at Home unless they cou'd banquet on the Turfs and Stones: For all the Flesh, Fruit and Corn in the Land, is not half enough to keep 'em alive, and they have little or no Money, but what they get abroad. This makes 'em all Travellers, and most of them take up the Trade of War. They serve the *Pope*, the *French King*, and many other Princes for Pay: And where they once engage, they are very true to their Trust. But, I can tell thee, they wou'd be unwilling to fight for the *Grand Signior*, unless he wou'd allow 'em plenty of *Wine*, which thou know'st is contrary to the Discipline of the *Mussulman's* Armies: And these *Swisses* are the profess'd Adorers of *Bacchus*.

The *Hollanders* are Industrious and Rich: They mind nothing but Merchandizing and Mechanicks. They wou'd fain engross the Trade of the Indies and the *Levant*, to themselves. They Traffick, that they may be in a Condition to fight, and they fight to establish their Commerce; having no sense of Honour, but only of Profit.. If they attempt any Conquest, or make an invasion, it must be in *America*, or some other remote Country: For they're only upon the Defensive among their Neighbours, not daring to be the First Aggressors in a War; in a Word,

they're like a Nest of Pismires, that trudge up and down continually to get Provision, but sting and those under whose Protection they live, if they can Opportunity.

'Tis thought, the Prince of Orange, who del from an Illustrious Stock, will e'er long reduce Republicans to another Form of Government. French Style him the Head and Heart of the 7 States, and these thou know'st command the Head and the Feet.

Germany is counted the bulwark of Christ against the mighty Power of the Ottomans and others. But, in my Opinion, one of our Emperors at the Emperor's Court, gave a truer Description of it, when he compar'd Germany to a Monster; with many Heads and Tails, which ving a Desire to break through a certain quiet Fence or Hedge, and each particular Head may where it could best, among the less enter Branches, were all caught in so many diff Noozes, by the Interposition of strong Trees so the Monster was forc'd to retire with Sham Loss: Whereas, he said, the Osman Empire like an Animal with one Head, and many Tails, and that One Head not encountering the like difficulties, easily pass'd through, being follow'd the Tails with one Consent, as the untwisted of a Ten-string'd Cord pass through a Ring Hole, when the united Part has lead them Way.

I shou'd have mention'd Italy, Poland, Denmark, Muscovy, and other Regions of Europe, but it w be too tedious for one Letter, which I shou'd ther have Time to write, nor thou Patience to read at once.

Therefore, I desire thee to accept of this as a rough Draught, an Imperfect Sketch of the Parts of the West. But in my future Dispatches will imitate the Painters, and endeavour to

each Member and Lineament of this great Body to the Life, as near as I can discern 'em by the Lights I have in *Paris*.

Paris, 10th. if the 4th. Moon.
of the Year 1664.

LETTER VII.

To Kerker Haffan, Bassa.

MAY God multiply his Blessings on thee, and cause thy Heart to sparkle with fresh Lights, and new Joys, like the *Sky-Rockets* on a *Dunalma*, [or *Royal Holiday*.] Accept also a small Present, not worth an Inventory, (consisting only of a few Pictures, Looking-Glasses, Watches, and other Manufactures of *France*,) from the Hands of *Mahmut*, thy Countryman, Son of thy Father's Neighbour, and a Voluntary Slave of those who serve thee, if I had the Honour of an Opportunity.

Neither the Gift, nor he that offers it, is worthy of Esteem. But, thou hast Condescension enough to look on Both with the Eye of a Noble *Arab*, who knows how to value the Sincerity of any Man's Devoir and Affection, which way soever he expresses it.

I can never forget the former Discoveries of thy Friendship to my Brother *Pesteli* and me; and in General, to all those of our House: Which still encourages me to expect greater Kindnesses; nay, in a manner, assures me of them: because, I know the Nature of true Generosity is such, that where it once begins to fasten on an Object, it never ceases to communicate its Favours, till Damn'd Perfidy gives a Check to the Current. And may he be Damn'd that then has the Impudence to ask for any more.

Bur.

But Praise be to God, my Case is otherwise, I am not in the Number of the Ungrateful and Treacherous: And therefore, with Boldness I presume once more to address to the Dust of thy Feet, illustrious Bassa, begging thy Patronage and Shelter from the Persecution of my Enemies; whose whole Endeavour is to ruin me.

Thou know'st I came to *Paris* in the Year 1637 of the *Christian Hegira*. The Sun had then revisited the Sign he was in at my *Nativity*, just the Eight and Twentieth Time. I was a mere Youngster in the *World*. However, my Superiors thought me fit for this *Employment*. How I have acquitted my self in it ever since, I leave to themselves to judge: Yet, for *Fashion's Sake*, they will be always a finding Faults. One *Sycphant* or other is perpetually railing against me, when they find any of the *Vizirs*, and other *Grandees* in an Humour to hearken to them. I Fancy 'tis for Want of Discourse. When they have nothing else to talk of, then they fall a censuring of poor *Mahmut*, who undergoes more Fatigues than a hundred thousand such* *Thlguch* as they. I can't imagine, what * *This Word Thlguch was left so in the Italian, and the English Translator knows not what to make of it.*

Suffer me, my Noble Friend, to tell thee, that a Man cannot want for Temptations to such a Change of his *Faith*, without being confin'd to a *Recluse Life*. He may be a *Friar* or a *Libertine*, a *Priest* or a *Layman*, a *Zealot* or an *Hypocrite*, a *Chimney-Sweeper* or an *Abbot*, which he pleases, according as he is qualify'd. And I can assure thee, he that wou'd be a good Man, which is beyond all the Rest, has incentives enough among the *Professors* of the *Nazarene Worship*, though the greatest Part are wicked.

As for me, I never thought that *True Religion* consisted in Empty Names and Titles, in Forms and Ceremonies, in Parties and Factions, or in any Thing, but in a Life, conform to Reason, and to the Will of God.

They take me here at *Paris* for a *Moldavian Rambler*, that has read something more than the *Parish-Clerks*. And because they know, I understand Greek, *Sclavonian*, and Two or Three Languages more, they wou'd fain make me a *Priest*, *Doctor*, *Orator*, or any Thing that I would accept of, to serve an Interest. And I am compell'd to use, either a down-right Humility, or a forc'd Pride, that I may handsomely evade their Courtship: convincing 'em sometimes, that I am not fit for such *Dignities*, at other Seasons telling 'em, I am above *Inferior Orders*, and that nothing less than an *Archbishop's Pall*, or a *Cardinal's Hat* will satisfy my Ambition.

Thus I really dissemble, and jest my self in earnest out of Ample Estates, to serve God, his Prophet, and the *Grand Signior*: Yet am traduc'd at the *Seraglio* for a *Hypocrite*, an *Infidel*, and God knows what.

Here's honest *Eliachim the Jew* undergoes the same Fate; Whilst those of his own Party, especially the *Rabbi's*, proclaim him every where for a *Christian*; and the *Nazarenes* point at him, as a *Turk*. Only my *Landlord* where I before lodg'd, who is an honest old drunken *Fleming*, takes *Eliachim* for a *Saint*, and swards he will have him Canoniz'd after his Death: And all this, for no other Reason, but because *Eliachim* treats him now and then with a Bottie of Wine: So partial are all Men to their own Humours and Interests. But the Truth on't is, *Eliachim's* an excellent Counterfeit, and my *Landlord* is not the only Man, who has this Veneration for him. He passes for a very Good *Catholic*, and a *Holy Man* among a great many others.

His

His Looks are so demure, his Mien so compos'd, and he has such Godly Discourse with him, about the *Sacraments, Indulgences, Miracles and Graces of the Church*, when he is in Company with *Christians*, That he wou'd deceive the *Spanish Inquisition*, and cheat the Devil himself.

Such is the Violence we are fore'd to use to our selves, who live in these hazardous Stations. And yet No-body considers us, or regards our Zeal for the *Grand Signior*. Our Reputation, Liberty, and Lives are precarious. We are not only in perpetual Danger of the Revenge of the *Nazarenes* who are our real Enemies; but also expos'd to the Envy, Malice, and Persecution of those who ought to be our Friends.

I have often complain'd of the malicious Calumnies thrown on me by *Icingi Cap-Oglani*, and his Associates: And the *Ministers* were pleas'd to receive my Apologies. But now I suspect greater Treachery. I sent an Account to the *Reis Effendi* some Years ago, how I was dog'd up and down the Streets of *Paris*, by a Fellow whom I knew not, and what Apprehensions that put me upon. I will acquaint thee farther, that being afraid of an *Affassine* in the Dark, I arm'd my Breast with a Quire of Paper, which is known to be Dagger-Proof. I was not at all Mistaken in my Guess. For the last Night, as I was retuning Home to my *Lodging*, between the Hours of Nine and Ten; I receiv'd a Stab in my aforesaid Breast-Plate, right against my Heart. It was not so dark but I could perceive the Person who gave me this Blow; and Self-Preservation taught me immediately to seize on him, and grapple as close as I could, extending his Arms with mine at a good distance from our Bodies. I am but little and short, yet I have a strong Spring with my Body, when I am once rous'd, as thou wilt imagine I was now. Besides, I have generally a certain Presence of Mind in

Time.

Time of Danger, which fails not to prompt me with the readiest and most proper Course to escape. In a Word, I wrested the Poniard out of the *Ruffian's Hand*, and stabb'd him dead with it, not thinking it safe to make a Noise, but chusing rather to dye if my Strength fail'd me, than by crying out for Help, run the Risque of worse Consequences: For I had long expected some such Attempt as this upon my Life, from my Enemies at the Port. And concluding this Fellow to be one employ'd by them for that Purpose, I thought it no Prudence to have him seiz'd by the Watch, and punish'd by the Law, lest he should in Revenge discover me and my Business to these *Infidels*. Therefore I play'd the Executioner my self, and sent him out of Hand to another World, to prevent his telling Tales in this. Thou wilt say there was no Injustice in this, since 'twas in my own Defence and to save the Honour of my *Sovereign*. As he fell, he uttered these Words in a faint broken Tone, *Mahmut, my Death will be reveng'd before long, and you cannot escape the Trap that is laid for you.* Then he expir'd.

This made me presently conclude, that he was employ'd by some-body at the Port: For how else should he know my True Name? But upon Second Thoughts, I cannot be certain, but that he was set at Work by my Old *Sicilian Master*, since he knew my Name also. However, I have greater Reason to suspect the Former; because, it is not probable, that the *Infidel* would take so Chargeable and Troublesome a Method to Murder me. Neither had he Provocation enough. Besides, for ought I know, he may be dead. God only is acquainted with the Truth. However, to prevent future Assaults of this Nature, and a great many other Inconveniences, I have remov'd my self to a New *Lodging*, in the most obscure Corner of the City, and very remote from the Place where I liv'd before, being resolv'd also

not to frequent the Court, nor any Publick Places, as I have done formerly, but to take other Measures for Intelligence.

What I desire of thee is, to represent my Case favourably to the Divan, That they may approve of my Conduct. Do also whatever else thou judgest the Part of a Country-man and a Friend.

As for the Event, I patiently wait the Appointments of Destiny. For 'tis in vain to be too Sollicitous.

Adieu, High-born Kerker, and forget not Mahmet in his Distress. For, that is the Time wherein true Friendship is tried.

Paris, 17th of the 5th Moon,
of the Year 1664.

LETTER VIII.

To Nathan Ben Saddi, a Jew, at Vienna.

BE not dishearten'd at the Troubles which thou encounterest in this World of Lotteries. But, remember the Adage of thy Rabbi's, *That EVIL which is Old at Night, is yet the Off-spring of every Morning.* The Ages are measur'd exactly, and our Hours are checker'd with Equal Mixtures of Happiness and Misfortune. We are not born to our own Desires. And as not a Man of us can remember how he was form'd in the Womb, so have we no Reason to repine at what happens to us since we came out of it. Whatever Power, Wisdom, and Goodness took Care of us then, and afterwards inspir'd our Mothers, and Nurses with Tenderness, and a Thousand

sand Degrees of Patience, beyond what is Recorded of Job, the same will provide for us to Eternity.

The Desire of Knowledge kill'd Adam, and the same Lust, propagated with his Seed, destroys all his Posterity. We can never be satisfi'd in our Confinement to this *World*, and therefore we flounce and flutter on all Sides, like Fish or Birds in a Net, to find a Way out: Whilst we do but entangle our selves the faster, render our Restraint more uneasy, and delay the Possibility of our Release. Whereas Patience would soon set us free, and rank us among the *Immortals*. One thinks to escape by high-drinking; another by Fevers of Love or Glory; and a Third conceits, he shall by his Gold, be able to bribe the *Watch*, who Guard the last *Passes* of this *Life*, and persuade 'em to let him Scamper safe to *Paradise*. Alas! Alas! All this is but the Sophistry of our Passions. 'Tis in vain to think of hast'ning or retarding our Fate, our Time is set, though we know not the Period. Resignation is our best Lesson, and Prudence the next.

Perhaps thou wilt call this a *Sermon*, rather than a *Letter*. But I advise thee to read it with the Eyes of a Stoick; That is, whether it pleases thee or not, regard it not farther than it agrees with Reason. I would fain ask of the Man who expects to have his *Will* accomplish'd in this *Life*, whether he can prevail upon the Sun to rise any Morning within the *Artick Circle*, or the Moon to descend some Night, and sweep the Snow off from the top of Mount *A-tbos*. So Inexorable is our *Destiny*, so unalterable the *Decrees of Fate*.

Be not troubled therefore at any Thing; but remember, that thou art a *Part* of the *Univerſe*, and that nothing can betide thee, which is not for the Good of the *Whole*.

What I have said is, to arm thee against all the Contingencies which may assault thee unawares,
 rushing

rushing upon thee on a sudden from behind the Veil, which covers all the Designs of Providence and Nature, Destiny and Chance.

I my self have lately experience'd, that it is good to be thus prepar'd for future Events, having narrowly escap'd Death by a little Timely fore-cast.

It is not necessary for thee at this Time to know all the Circumstances of my Danger. Suffice it to say, That I was assassinat'd in the Dark, kill'd him that design'd to be my Murderer, and am now forc'd to remove my *Habitation*.

Eliachim thy Brother in *Israel* will be at *Vienna* within fourteen Days. He will give thee a farther Account of all Things which it behoves thee to know: with fresh Instructions concerning my *New Lodgings*, and the Method we must observe for the Future in conveying Letters. We cannot be too cautious in the *Grand Signior's* Busines.

As for our own Lives, let us imagine they were only sent to serve him, on whose Life so many Millions of Lives depend.

Paris, 18th. of the 5th. Moon,
of the Year 1664.

LETTER IX.

To Zeidi Alamanzi, a Merchant at
Venice.

I Am oblig'd to send Circular Letters at this Time to all the Slaves of the *Grand Signior*, who have Busines with me at *Paris*; to inform them, that upon a very Important Emergency, I am forc'd to change my *Lodgings*. I have already sent away Dispatches to *Constantinople* and *Vienna* on this Account,

to prevent the Errors they might commit in addressing their Letters. For the same Reason, I now write to thee, Thou needest not enquire after the Occasion of this Conduct; nor wonder at any Thing that happens to us extraordinary in these hazardous Posts. We must expect to encounter with Rubs and Obstacles in serving our *Great Master*. If these Difficulties have but their proper Effect, which is to whet our Inventions, encrease our Diligence, and confirm us in our Zeal, all shall go well.

The Soul of Man never displays her Faculties and Perfections with greater Lustre, than when she is environ'd with Perils. These are the Tryals of Fortitude, Prudence, Justice, and all the Virtues. He that sinks under Misfortunes, and cross Events, has either no Soul, or 'tis asleep.

Courage then, Fellow-Slave, and let thy Heart bear a continual Alarm. Be not dismay'd at any Thing, nor let Self-Love bereave thee of thy Honour: But go on in thy Duty, and trust thy Soul to God.

Thou livest in a City where Virtue and Vice are in Emulation, still striving to surpass each other: There are not more wicked People in the World than *Venice* affords, nor yet more Pious and Good. Follow thou the best *Patterns*, and be happy. But do nothing by bare Imitation: For that's the right Way to become a Hypocrite. Let all thy Actions proceed from Vital Principles of Reason and Generosity in thy self, and when thou seest rare Examples, let 'em serve only to awaken and rouze thy Innate Virtue.

Send me no Letters till thou hast receiv'd fresh Orders from the *Port*. They will furnish thee with all Necessarily Instructions. After that, let me hear from thee as often as thou wilt. Thy Dispatches will be always welcome. Let them contain Matter of Intelligence chiefly, and that of the freshest Date. Penetrate into the Counsels of the Republick where thou residest. Insinuate thy self with the *Senators and Grantees*. Dive into their Hearts, and unlo-

unlock their Secrets. Communicate Nothin
the Truth to the *Ministers* of the *Port*, or to me
thou canst discover their Inclinations to a Pea
their Absolute need of it, thou wilt do an Ac
ble Service to the *Grand Signior*, and to the
Empire of the Faithful: For then we bring
our own Terms.

Zeidi, to God I recommend thee, desiring I
preserve thee from *Wine, Women, and Cards*,
are the Three Capital Temptations of *Venice*.

Paris, 1st of the 6th Moon,
of the Year 1664.

LETTER X.

To Murat Baffa.

I Cannot easily divine the Reasons why I
much neglected by the *Ministers* of the
Above four Years have passed away, wherein
Notable Events have happened; yet ne
thought it worth his Labour to inform *Mah*
any Thing. So that all the Notices I could
Remote Transactions, are owing either to th
lick News of *Europe*, or at best to some par
Letters of Merchants residing in this City,
whom I conserue an Intimacy, for the sake of
ligence, and for other Causes.

Thus I should have been in Ignorance 1
Day, what Issue the *Baffa* of *Aleppo's* Rebellion
were it not for an Accidental Interview I
had of some *French Travellers*, who came
Constantinople. These inform'd me of the 1
Fate of that *Baffa*, when he was at the Hei
all his Grandeur, within a few Days March

Imperial City, at the Head of a Potent Army, and just upon the Point of Accommodation with the *Grand Signior*. They much extol his Bravery and Resolution: For the French are Naturally Lovers of such as dare boldly oppose their Sovereign. They equally condemn the fly Perfidiousness of *Mortaza Bassa*, to whose safe Conduct the Generous Rebel trusted his Life, and by that Easeiness lost it, Yet they applaud *Mortaza's Loyalty, Courage and Wisdom* with the Eminent Services he afterwards did the *Empire*, in leading the Army against *Ragotski*, Prince of *Transylvania*, which at length lifted him to the *Government of Babylon*.

All these Things had been bid from me, were not the *Nazarenes* my Intelligencers. Nor should I have known how the Rebellion was carried on after his Death by his Revengeful Nephew, by the Son of *Cheujaien Bassa*, by a *Bey of Egypt*, and other Malecontents. Yet such Passages are fit for a Man in my Post to be acquainted with, that he may have a clear Idea of his Master's Circumstances, and so apply himself more effectually to serve him.

It had not been amiss, if I had receiv'd timely Intelligence of the Death of Prince *Ragotski*, in Regard there was always a private Correspondence between him and this *Court*. Which ceasing by his Death, it had been worth my Pains to observe, whether it would be continued by his Successor, or what other Measures they would take.

'Tis true I was acquainted with this, but not by the *Ministers of the Port*. I heard also of all the following Commotions in *Transilvania*, occasion'd by the different Factions of *Michael Apafi* and *Kemini Janos*, the Two Rival Princes. I was not sorry for this News, knowing that the Divisions of the *Nazarenes* strengthen the Unity and Force of the *Mussulman Empire*. I was likewise inform'd of the Fate of *Mortaza Bassa of Babylon*, who fell a Victim

Victim to the *Grand Vizier's* Jealousy ; with many other Passages. But neither from the Port, nor from any other Hands could I learn the least Intelligence of the *Venetian War*, and what Progress our Arms have made in *Candia*, *Dalmatia*, and the other Dominions of the *Republick*. Which makes me conclude, that either the *Grand Signior's* Residence at *Adrianople*, abated his Inclinations to Martial Affairs, which is also the Common Opinion of the *Christians* here in the *West*; or, that the War in *Hungary* for a while superseded all other Designs.

However it be, 'tis certain the Successes of the *Ottoman* Arms in taking *Newhawsel*, *Leventz*, *Novigrad*, and other Places of Strength, with the terrible Incursions of the *Tartars* through *Moravia* and *Austria*, put the whole *German Empire* into a great Consternation. *Embossadors* are sent from the *Imperial Court* to all the *Christian* Princes imploring their Assistance in this General Danger of *Europe*.

Here is one arriv'd at this *Court*, whom they call *Count Strozzi*, a Person of good Address, and Master of much Eloquence. He has prevail'd on the French King to maintain at his own Charges Six Thousand Horse and Foot, to serve against the Victorious *Osmans*. A great many Persons of *Quality*, have listed themselves as *Voluntiers*; and the meaner Sort talk of nothing but marching to *Constantinople*, and driving the *Turks* back to *Scythia*, from whence they first came.

Courteous *Bassæ*, thou wilt laugh at the Vanity of these *Infidels*; who consider not that by the Grace of God, and *Miracles* of his *Prophet*, our *Emperor* is the King of all the Kings on the Earth, the Mightiest of the Mighty Ones; the *Phœnix* of Human Power, and Unparallel'd Majesty; Brother and Companion of the Sun, Moon and Stars; Prince of a Mysterious and Sublime Lineage. in

whom are center'd all Glory and Excellency; the Shadow of God on Earth!

The Breath of Fame goes before the Van-Couriers of his Armies, purifying all Places, and filling them with Veneration and Terror. The Dust that is rais'd by his Heroick Cavalry, passing through the Air, causes Trembling and Astonishment in the Hearts of the Christians. The Infidels fall before the Fatal Cymetars of True Believers.

May the Angel of the House of Ismael continue to prosper the Holy Off-Spring, to extend their Conquests, and propagate the Faith unblemish'd; that the Names of Alla and Mahomet may be heard in all Climates, and from the utmost Borders of the Earth.

Paris, 5th of the 6th Moon,
of the Year 1664.

LETTER XI.

To Isouf, his Kinsman, a Merchant
at Astracan.

I Have often wonder'd, why among the Rest of the Nations in Christendom, thou would'st not bestow the least Transient Visit on Spain! But upon more mature Consideration, I find thou art a Man of Judgment in Travelling. That Country lies under a very ill Character, for the Penury of all Things necessary to sustain the Lives of the Natives; and by Consequence, 'tis not to be thought, they can spare much for Strangers. A very Inhospitable Region, abounding in Beggars, Thieves and Drones: Full of Wine and Gold, yet barren of Corn and rich People.

Thou wilt not think this a Paradox, when thou shalt consider, That the Spaniards have all their Corn

from France, Germany, or Sicily : And that for this, and other Reasons, Spain is but like a Sieve through which the Immense Treasures of Peru and Mexico, are drain'd into other Countries.

You may Travel some Days together in Spain, without seeing any Thing save the dry Face of a Desert. And if you chance to meet with a House, wherein you may shelter your self, and your Horse, expect no better than a *Ramezan*-Entertainment. For you must fast all Day, and think your self much respected, if you can get a few Onions, or other Roots and Herbs, with a Morsel of Bread and Flesh at Night, to keep you from being sensible, that you are actually starving.

Then the Inhabitants are the Proudest People on Earth. You shall meet with none but Kings, Princes, Viceroy's, or at least Men that conceit themselves such. They are also Merciless in their Revenge; Cruel, Obdurate, Covetous, Morose and Inexorable. In a Word, Spain is the *Jesuites* Paradise, the *Jews* Purgatory ; and the Hell of Women.

I therefore commend thy Fortune , or thy Prudence rather , which would not suffer thee to fall into the Hands of those *Barbarians*, nor think it worth thy Pains to breath an Air infected with so many Vices. Thou hast pass'd through many more inviting Provinces, and art at last happily seated to thy Mind. Improve thy Opportunities in doing Good.

I sent a Letter to our Cousin *Solyman* , advising him to give thee a Visit. If he comes, receive him kindly, and perform the Part of a Kinsman ; put all Expences to my Account, and remember that no Man is born for himself.

Paris, the 6th of the 7th Moon,
of the Year 1664.

LETTER XII.

To Afis Baffa.

ALL Europe is alarm'd with the Mighty Preparations which our Invincible Sovereign is making to invade the German Empire. Great is their Consternation and Fear, and Couriers are every where running up and down from one Kingdom and Court to another, to remonstrate the Common Danger, and beg Assistance. Every Body appears Zealous in a Cause which concerns all Christendom; and the French King has lent the Emperour Eight Thousand Men.

The Duke of Beaufort is also gone with a Squadron of Ships to encounter the Corsairs of Argiers, and other Dominions of Barbary.

The Pope has sent to the Emperour's Assistance Six Thousand Foot, and Two Thousand Horse. And the Rest of the Emperour's Allies are raising Levies for him as fast as they can: It being current News, that the Grand Signior in Person is at the Head of Two Hundred Thousand Men, entering into Hungary as a Conqueror: That he has taken above Forty Towns, ruin'd all the Country where he pass'd through, and that in a little time he will be at the Walls of Vienna.

In the mean time, this Court appears insensible of the General Danger which threatens Christendom. They are altogether taken up in Ballads, Plays, and Feasting, minding their own Interest more than that of their Neighbours, and revelling as if the King of France was sole Monarch of the World.

Here is arrived a Legate from Rome to compose the Differences between the Pope and this Crown. His Name is Cardinal Chisi. He is receiv'd with unparalleled Magnificence, as if he were an Angel from Heaven: For the French King loves to shew hi

Grandeur on such Occasions. Besides, all the Nations which are in the Communion of the *Latin Church*, have an unreserv'd Veneration for the *Roman Musti*, whom they esteem the Successor of Peter the Prince of the *Apostles*.

This young *Monarch* has a large *Soul*. The whole World seems too little to satisfy his Ambition. He lays the Foundation of Designs, greater than those of *Alexander the Conqueror of Asia*. He heaps up Money at a prodigious Rate, raises vast Armies, builds Magnificent Palaces, keeps *Kings* in *Pension*, supports many *Princes* of *Germany*; and in a Word, commands more of them, than does the *Emperour* himself, who is their *Lawful Sovereign*.

Yet after all, I cannot Perceive that he loses any Degree of that Respect which he owes, and which his *Predecessors* have always paid to the *Grand Signior*, who is the undeniable *Arbiter of the whole World*.

God grant our *Sovereign* long Life, perpetual Victories, and a good Stomach to his Meat, which the *King of France* wants, to the Accomplishments of his Happiness: For at present he feeds like a Sparrow.

Paris, the 19th of the 8th Moon,
of the Year 1664.

LETTER XIII.

To Hamet, Reis Effendi, Principal Secretary of the Ottoman Empire.

THOU wilt perceive the vast Respect I have for thee by my frequent Dispatches. Thy Commands are to me as the *Laws* and *Sanctions* of the *Ottoman Empire*, which I will never violate. I am no Flatterer; witness my Letters to some of the Grandees,

Grandees; wherein I have not spar'd to reprove their Vices, Errors, and Male-Administration. If a *Bassa* has been unjust, seditious, or engag'd in Rebellions Practices: If he has prov'd an Extortioner, a Drunkard, or a Tyrant; he has not escap'd without a due Reprimand. I have been bold in correcting, advising, and giving Couasel to the Greatest Ministers in the Empire. And this was a Province appointed me by the *Flower of Sublime Glory*, the *Phœnix of Honour*, *Sole Favourite and Trustee of the Grand Signior*, the *Vizir Azem*, in whose Custody were the Seals of *Imperial Secrets*, *Majestick Decrees*, and *Royal Edicts*; Who being the *Primum Mobile* of the Refulgent *Mussulman State*, gave Life, Activity, and Order, to all the *Inferior Orbs*, *Springs*, and *Instruments of Government*.

I receiv'd this Command many Years ago; and he that gave it me, is gone to the *World of Spirits*. Yet the Injunction remains in Force, being stamp'd with the *Mysterious Signet*, the *Character of Supreme and Immutable Authority*. In Obedience to which, I have never warp'd or flinch'd from the Duty enjoy'd me. And to demonstrate, that I did not do this in a vain Ostentation of the Power which was given me; I have not fail'd all along to pay to a Man of Merit, the Attach and Veneration that was his due.

'Tis with inexpressible Pleasure, I throw my self at the Feet of a Wise and Vertuous Man; with extreme complacency I kiss the Dust whereon he treads, and unfold all my Faculties, in expressing my Esteem. I am full of *Platonick Love*, and build Altars in my Breast, to a Soul deserving the Innocent Sacrifices of amorous Passions; the Incense of Gratitude, and a pure Affection, an *Holocaust of Integrity and Loyal Friendship*.

I protest, by the Hopes I have of sitting on the Banks of the Rivers in *Eden*, and of being regal'd in the delectable Chioes of *Paradise*, that I honour

thy Learning and other Sage Perfections ; that unblemish'd Life, those excellent Morals, and the unparalleled Sweetness of Modesty, which Crowns all thy Actions. But I will say no more to a Man who cannot hear his own Praises. The best Method of expressing my Regard, will be to answer thy Expectations, in presenting thee with the true Pourtrai-
ture of these *Western Nations and People*, which thou so passionately covetest.

I must desire thee to excuse the Confusion and want of Order in my Letters ; since I send thee a Medly of Remarks, as they come to my Knowledge and Memory.

It is not long ago since I wrote to *Isouf Eb'n Achmed*, a Kinsman of mine, a Merchant at *Astrakan* ; and among other Things, I took Notice of his neglecting to see *Spain* in his Travels ; for he has been in most of the Kingdoms of *Europe*, and over all *Asia* and *Africk*. In that Letter I describ'd *Spain* in its worst Colours. Now I will shew it to thee in another Figure, without swerving from the Truth : For every Country has its Perfections and Excellencies, as well as its Defects and Blemishes.

If *Spain* have a barren Soil for Corn, Nature has made Amends for that Fault, in the Purity of the Air, and the Plenty of Fruits : The Sands of her Rivers are of the most perfect Gold. Her Villages, tho' few, are greater, and more Populous than some Cities, witness *Madrid*. Her Mountains are of Iron, Marble, and Jasper. Her Vallies underlaid with Lead, Brass, and Silver ; *Spain* of old was the *Thar-*
sis of *Solomon*, the *Ophir* of the *Phœnicians*, and the *Peru* of *Rome*.

In those Days the Inhabitants of *Spain* were Famous for their Fortitude, and Invincible Constancy. 'Tis recorded, that the Inhabitants of *Sagunto* in the Province of *Valentia*, when they were besieged by *Hannibal*, and so oppress'd by the *Carthaginians*, chose to burn themselves, with their Wives, Children,

Children, and all their Wealth, rather than yield to their Enemies.

Their *Fidelity* also was so remarkable, that some of the *Roman Emperours* had always a Guard of *Spaniards* near their Persons ; as the *French King*, the *Pope*, and other Princes do now confide in the *trusty Swisses*.

But tho' there remain still some scatter'd Remnants of the Ancient *Vertue* among them, especially in *Biscay* and *Castile*, yet the greatest Part of the *Spaniards* are degenerated. They make no Figure now in the World, but only for their Gold, and the Vastness of their Dominions. For they possess the best half of *America*, are Lords of Two Mighty Empires; and not without large Territories in the other Three Quarters of the World. Yet the too great Extent of their Power has weaken'd its Vigor ; the Affluence of their Wealth, has really impoverish'd them ; and by straining their Honour too high, they have crack'd it, being now of little or no Esteem in *Europe*. Their Glory fades at the rising Grandeur of *France*, which makes radiant and swift Advances towards its Zenith. This young Monarch is already become the *Arbiter of all Christendom*.

Accomplish'd Minister, there is nothing in Nature stedfast : The World is but an Eternal Circulation of Events, Vicissitudes, and Changes without Beginning or End. Only God remains Immutable, in his own Essence, which is the Center of every Thing. May thou and I meet there, and then we shall be eternally happy. Adieu.

Paris, 12th of the 9th Moon,
of the Year 1664.

LETTER XIV.

To Musu Abu'l Yahyan, Professor
of Philosophy at Fez.

BY the Faith and Obedience I owe to *Mohammed* our Holy *Lawgiver*; by the *Alcoran*, and all that is esteem'd Sacred among the *Mussulmans*, I swear, thy long Silence made me conclude my First Letter was unwelcome to thee. But now I'm convinced to the contrary. Thy generous Answer has remov'd my Apprehensions, and fill'd me with Complacency. Henceforth I shall rest assur'd and confident of thy friendship, promising my self vast Improvements from so learned a Conversation, tho' only by Letters at many hundred Leagues Distance.

As to what thou requirest of me, concerning the various Languages of *Europe*, I Will inform thee the best I can, according to the Observations I have made, and the Intelligence I have receiv'd from Men of Letters, and from Books, which are the Pictures of learned Souls, Mirrors wherein they may behold their own Perfections, whilst they are on Earth, and after their departure to the *Invisibles*, other Men may see the Interiour Beauties of their Mind represented to the Life. For *Words* are the perfect Sculpture of the *Intellect*, or at least its *Mezzo-Tinto*. They are the express Portraicture of Divine and Humane Reason. Thus the *Alcoran* is call'd by some of our Holy Doctors *The True Image of Original and Increased Wisdom*.

Now of all the Words and Languages on Earth, thou know'st the Preheminence has been for ever given to those of the East, and among them to the *Arabian*, both in Regard of its Purity and

and of its Antiquity, from whence it is styl'd the *Virgin Mother of Languages*, the *Dialect of the Blessed above.*

Thou know'st, that for this Reason it is, the *True Faithful* covet no Species of Learning more ardently than to be perfectly skill'd in so Divine a Speech, wherein the *Volume of Celestial Majesty* was penn'd in Heaven before the Throne of God, and sent down on Earth by the Hand of *Gabriel*, Prince of the *Messengers* who fly on the Errands of the *Omnipotent*. It was sent, I say, to the *Prophet*, who could neither write nor read, that the World might be convinc'd of its Divine Original. Yet the Incredulous will not believe: Tho' it is manifest to any Man of Impartial Sense, That a Person altogether ignorant of Letters, could not possibly compose a Book, the most Elegant that ever was penn'd in the world, and wherein not the least Blemish or Contradiction can be found from the *Chapter of the Preface*, to the *Last Versicle*, which winds up the whole *Volume*. Oh! obdurate Hearts of *Infidels*; Oh! wilfully Blind, that shut their Eyes against the Splendors of *Eternal Light*: Oh! resolvedly Deaf, that stop their Ears against the Voice of God and his *Prophet*, neither will they listen to the soft Whispers which are wafted from *Paradise*.

Such are the *Nazarenes*, who for the Sake of the *Greek* and *Roman Tongues*, of which they are passionately enamour'd, educate their Children in a fair Way to believe all the Monstrous Fictions of the Ancient Poets, or at least all the Lying Tales and *Legends* of their own Priests, which are Ten Times more Fabulous than the Former, and more Inconsistent with Reason. And this they do rather than be at the pains of learning *Arabick*, which would instruct them in Truths as Clear and Serene as the *Orient Sun*.

I shall say little of these Two ancient Languages of *Greece* and *Rome*, in Regard they being now grown Obsolete, and only to be learn'd in Schools, thou, no doubt, art vers'd in them *ad Unguem*, as the *Latins* phrase it.

That which seems properest for me to inform thee of is, That the *Roman* or *Latin* Tongue appears like an old Antiquated Mother thrust out of Doors by her Four ungrateful Daughters, *Italian*, *French*, *Spanish*, and *Portuguese*. These are her Natural Off-spring, begot during the *Roman* Conquests in the *West*, and degenerating after that Empire was in its Decline. So that now they are taken for no better than *Mongrels* or *Bastards*. In *Spanish* there is a great Mixture of *Gothish* and *Moresco* words; the *French* retain many of their old *Gaulish* Idioms. The *Italian* is corrupted with a *Horch-porch* of Words, left by the *Vandals*, *Huns* and *Longbards*. Yet that fault is recompenc'd by Abundance of *Greek* Etymologies. As for the *Portuguese*, 'tis but a Dialect of *Spanish*, and lies under the same Imperfections.

The only pure *Maternal* Languages now current among the common People in any Part of *Europe*, are the *Teutonick*, *Sclavonick*, and *British*: The first is spoken in *Germany* to perfection, but corruptly in *Sweden*, *Denmark* and the *United Provinces*. The Second is common to the *Hungarians*, *Moldavians*, *Poles*, *Rascians*, and many other Nations. The last is confin'd to the *Welsh*, a People inhabiting a Corner of *Great Britain*, driven thither by the Victorious *Saxons* their Conquerors, above a Thousand Years ago. As for the Rest, they are only mix'd Dialects, and so not worth taking Notice of; excepting one Mountainous Part of *Spain*, where the Inhabitants are said to speak Pure *Arabick* at this Day. They are suppos'd to be a Remnant of the *Moors*.

The Criticks here in the *West*, use to give these following Rules in Reference to Languages. If you would address to God, speak in *Greek* or *Latin*, because of their Antiquity, Purity, and Majestick Loftiness. If to Kings, speak in *Spanish*, in Regard of its slow Pronunciation and Gravity: if to Men, use *Italian*; to Women, *French*; to Dogs, *Welsh*: But if you would affright an *Enemy*, or the Devil himself, speak *High-Dutch*.

They relate a Story of a *German* Embassador at the *French* Court, who deliver'd his Message in *Teutonick*; which when a certain *Grandee* heard, and took Notice of its harsh and strong *Emphasis*, bewore 'twas his Opinion, That this was the Language wherein *God* curs'd *Adam*, *Eve*, and the *Serpent*. The *German* turning to him, answered briskly, '*Tis possible Monsieur, it may be so, but then I hope you'll grant, that French was the Occasion of this Curse, when the Devil choose to tempt Eve in that Language for its Effeminancy, wheedling her à la mode de Paris, to eat the forbidden Fruit,*'

Renowned *Musu*, do me the Honour of frequent Letters: Instruct me in Things whereof I'm ignorant: Make me familiar with the Remarkables of the Country where thou residest: Transport *Fez*, with the other Parts of *Africk* which are known to thee; transport them I say successively to *Paris* every *Moon*, on a Piece of Paper, and I will send thee all *Christendom* by way of Exchange: For thus it becomes the Lovers of Wisdom, to barter for Knowledge.

*Paris, the 10th. of the 11th. Moon,
of the Year, 1664.*

LETTER XV.

To Osman Adrooneth, Astrologer to
the Sultan at Adrianople.

THose of thy *Profession* here in the West, are wholly taken up in contemplating a certain *Comet* which appears in the *Firmament*. 'Tis of that Sort which they call [bearded.] And some will have it to resemble a *Lion*, others say 'tis like a *Dragon*, a *Crocodile*, a *Bear*, and I know not what. There is hardly a *Species* of Four-footed Beasts, to which the Giddy Rabble do not resemble it. And some assert it to be the perfect Figure of a *Sword*.

The *Mathematicians* are straining all their Skill, to take the true Dimensions of this *Celestial Apparition*. The *Painters* are drawing it to the Life; the *Poets* are making Songs and Ballads of it. And the more Learned *Sages* are framing *Astronomical Schemes*, like so many Gins or Traps to catch this *Meteor* in. They watch all its Motions, and dog it from one *Heavenly House* to another; they track it through the most intricate Paths of the *Sky*.

If it stands still, or makes a Tranfient Address to any *Planet*, Eminent *Star*, or *Constellation*, we are presently alarm'd with the News of it, and bid to be upon our Guard, as if there were some Mischief a plotting against us *Above*. The World is harangu'd with Fatal Predictions of Wars, Famine, Earthquakes, and other Calamities, the sure Consequences of this suppos'd *Prodigy*.

Tell me, thou who art Conversant in the *Science* of the *Stars*, and the Mysterious *Philosophy* of *Nature*, what these *Comets* are? Whether they be *only Exhalations* drawn up into the Higher Region

of the *Air*, by the Force of the *Sun*; Or, whether they be more solid and durable Substances? Whether they be of a Posthumous Origin like the Clouds, Hail, Rain, Snow, and other *Meteors*, the daily Products of *Nature*, the Upstart Off-spring of the *Elements*? Or, whether they are in the Rank of those *Beings*, whose Antiquity is untraceable, which are as Old as the World; such as the *Sun, Moon, Stars*, and this *Earth* whereon we tread?

For my part, 'I believe 'tis no Heresie in *Science*, whatever 'tis in *Religion*, to start New *Maxims*. For ought we know, both in the one and the other, what we call Innovation, is but a Reviving those *Principles*, which through Desuetude, or the Corruption of Times are grown Obsolete, out of Date and forgotten, tho' really the most Primitive and Ancient Truths in the World.

Thus I cannot forbear thinking there are some other *Globes* scatter'd up and down the Infinite *Expanse*, beside those whose Continual Brightness exposes them to our Eyes.

The *Moon*, 'tis known, with *Venus* and other *Planets*, receive their Light Gradually from the *Sun*, by *Hemispheres*: So that 'tis certain each of these Orbicular Bodies is always Dark by Half. And where is the *Solæcism*, if we suppose there are other Opaque Bodies in the *Firmament* which receive no Light at all, and by their Nature and Qualities, are Incapable of receiving any but from within themselves? So we may suppose these *Comets* to be such solid *Globes*, made Resplendent by an Eruption of their Central Fires.

God only knows the Truth in such Cases. And thou art better able to decide these Questions than I. Therefore referring it to thy Sage Judgment, I pray him who made the *Stars*, and orders their Dominion on Earth, to bless thee with Favourable *Influences*, That thy Soul may be always like a

Laud

Land flourishing under the Sweet Aspects of Orion
and the Pleiades.

Paris, 22d. of the 12th. Moon,
of the Year 1664.

LETTER XVI.

To Hamet, Reis Effendi, Principal
Secretary of the Ottoman Empire.

THE French have had so many Occasions of Joy
of late, that it is hard to determine, which
affects them most nearly.

The Satisfaction which the Pope gave this Monarch, for the Injuries formerly done to his Ambassador at Rome, began the Triumph of the French Court. I have already sent Intelligence of that Quarrel, and how high the Resentments of the King flew, on the same Day that he receiv'd the First News of so Barbarous an Affront. Now I shall acquaint thee, That there ensu'd a Treaty between them at Pisa, a City of Italy in the Duchy of Tuscany, after the French Troops had terrified them into a State-Penitence, by the menacing Approaches they made toward the Ecclesiastical Territories, through the Principalities of Modena and Parma. These Two are Friends to France, and their Interest makes them so, in Regard that Crown protects 'em from the Pope's Oppression, who is always esteem'd an Ill Neighbour, by the Italian Princes, whose Dominions lie next to his. For this Roman Prelate is very Potent and Rich ; he would in a short time be Lord of all Europe in Temporals as well as Spirituals, were he not curb'd by the King of France and his Allies.

This

This makes all the little *Sovereigns* round about *Rome*, stand in Awe of the *Monarch*, who was born to command *Crowned Heads*. Wonder not at the Expression : For I tell thee, some of the greatest Princes in *Europe* are his Pensioners. This very Quarrel with the *Pope*, has gain'd the *French King* Three *Cardinals* more than were his Friends formerly.

The Conclusion of the *Treaty* was, That the *Pope*, should send a *Legate de Latere* into *France*, to pacify the King's Wrath ; and that the *Militia* or *Roman Guards* whom they call *Shirri* and *Corses*, should be for ever abolish'd, and a *Pyramid* be erected over against their *Guard-House*, with an *Inscription* in *Latin* and *French*, declaring their Crime and Punishment.

This put the Court of *France* into a very Jolly Humour. They fell presently to Feasting and Reveling ; and the King's next Project was the Conquest of *Barbary*. To this End he sent the Duke of *Beaufort* with a Fleet of Great Ships, to clear the Seas of *African Corsairs*, that so an Army might be safely transported from *Toulon*, and landed on the opposite Shore. His Design in this was to reduce the Inhabitants of those Happy Countries to the old *Idolatry* of their *Fore-fathers*, to plant there the *Nazarene Superstition*, and make himself the Sole Lord and Proprietor of *Africk*.

I cannot divine what Success he will have in this great Enterprize ; but it appears as if God were angry with the *Mussulmans* : Such continual Losses they sustain by Land and Sea.

It is with no small Grief I saw not long ago, the *French* who serv'd in *Hungary* this Campagne, return to *Paris* laden with the Spoils of *True Believers*. I cannot behold the very Cymetars and Ensigns which these *Infidels* took from the vanquish'd *Osmans*, hang up in their Temples as Trophies of their Victory, without inexpressible Passion and Regret.

Regret. 'Tis said here, the *Grand Signior* has lost in Hungary above Thirty Thousand Men this Campagne; whereof Ten Thousand were kill'd in one Battle, and a Hundred and Fifty Colours taken, with Sixteen Cannons.

Besides, these *Giafers* grate my Ears with another *Bravado*, boasting that one *French* Ship of War fought Seven Hours with Three and Thirty of the *Grand Signior's* Gallies, sunk Five, scatter'd the rest, and came off with a compleat Victory.

'Tis a vast Advantage the *French* have in the Situation of their Country, in that it is wash'd on the South by the *Mediterranean*, on the North by the *Main Sea*: So that 'tis easie for them to curb the greatest Part of *Europe* on one side, and sufficiently molest the *Levantines* on the other. As for the *Western Parts*, this Kingdom is their very Center: Where all the Lines of War, Peace, Commerce and Traffick meet and terminate. She is to *Christendom*, what *Egypt* and *Sicily* were in former Ages to the Empire of *Old Rome*, an inexhaustible Granary. Whatsoever desirable Things, Nature has frugally drop'd here and there in other Regions, are found in this Kingdom as in their *Original Seminary*. Corn is plentiful as Grass, Wine is almost as cheap here, as Water is with you in some Parts of *Turky*. The Fens and Lakes are cover'd with *Wild Fowl*. The Meadows with *Sheep*, *Deers*, *Goats* and *Oxen*. There's nothing scarce but *Hens*, *Eggs*, and *True Believers*. I had almost forgot their Remarkable Plenty of Salt, the bare Custom of which, augments the King's Coffers with Four Millions of *Zequins* every Year.

France also abounds in *Hemp*, a most necessary Vegetable, wherof she not only makes all her own Cordage and Sails, but also furnishes her Neighbours; which brings in a considerable Revenue. There is an infinite Plenty of *Fruits*, and *Trees* for *Timber*, of *Iron*, *Marble*, *Free-stone*, and all Things
recess-

necessary for Building Ships or Houses, for Defence or Offence by Land or Sea. Neither are there wanting Mines of Gold, Silver, Tin, Lead, Copper and other Metals whereof Men make the Instruments of War, and the Entertainments of Peace. In a word, this Country is so enrich'd with every thing, that some Historians and Philosophers have call'd it the Parent of Plenty, others the Fountain of Earthly Bliss, the most Incomparable Region of this Globe, the Epitome of the World, or rather a little World it self.

Serene Scribe, thou wilt not wonder at the Universal Successes of the French Arms, when thou considerest these things, and here the Provinces are Peopl'd like Kingdoms, the Cities appear like whole Provinces, for Multitude of Inhabitants. To say all in a Word, The Common Character of France, is the same which Philosophers give to Nature. That there can be no Vacuum found in it.

Paris, 25th. of the 12th. Moon,
of the Year 1664.

LETTER XVII.

To Abdel Melec, Muli Omar, President of the College of Sciences at Fez.

Permit me to rush into thy Presence, Venerable Patron of Philosophy, without the usual Formalities of Address, or Punctilio's of Introduction. Let me be admitted like a Man with Coals of Fire on his Head, as the Custom is at the Imperial Port, in urgent Cases: For I am newly inflam'd afresh with Pythagorism, Platonism, and Indianism.

Floots,

Floods, Fires, and other Devastations to Famine, Pestilence, Earthquakes, and such like, have either quite abolish'd the Primitive Science of the First Ages, in most of the Earth; or at least very much diminished & scur'd their Original Splendor.

The best Manuscripts are lost, unless they have preserv'd 'em. Our Fathers grew Corpified, and Desperate, under the Publick Cut which overwhelm'd whole Cities, Provinces, domes, and Empires: There was no Encourag for a Scribe or a Man of Letters, to put into a needless Toil in labouring to preserve the which came from Heaven: Histories of the Invisible, Celestial, Perfect, and Eternal; Tracts of undiscoverable Antiquity; Pandects replete with Bright Oriental Wisdom, and seal'd w Tetragrammaton, which thou know'st is the of the First and the Last; even of the Divinity comprehends all Things, and is it self compr'd of none.

Had they gone about such a Task, they knew some ill Fate or other would swallow their Works and bury them in Eternal Oblivion. Hence that at this Day we can hardly boast of the steps of ancient Knowledge, a few Fragments Reliques of Primitive Learning, scatter'd & down in divers Authors, and much adulterate

Chronologies of the Chinese, their Neighbours. For tho' they differ in the Sentiments and Rites of their Religion, in their Laws, Customs, and manner of Government, yet they both agree in affirming the World to be indeterminately Old, putting a certain Number of Millions of Years, for an uncertain, far beyond it; which is but a modest Retrenchment of their own Thoughts, as if they were unwilling; it should be falsely censur'd that they aim'd at an *Hyperbole*.

They say, That the *First Matter* is *Co-eternal* with God, as *Light* is *Co-eval* with the *Sun*, produc'd also, and depending after the same manner. For as the *Light* diffus'd through the Air, is not properly the *Sun*, but an inseparable Effect of it; so the *Universe* is not God, but his Production, ever subsisting on him, and never to be divided from his *Eternal Essence*. And for ought I see, the most significant Language in the World has no other way to express things of this abstruse Nature. They are too sublime for humane Thought; much more do they transcend the Power of Speech. All the *Dialects* on Earth are too barren of Words, and Words too defective in Sense, to describe the Ineffable Secrets of *Eternity*.

As for the various Ranks of Beings, the Infinite Diversity of Forms, resulting from the *First Matter*, they think it reasonable to believe, that they were successively produc'd in time; every one in its Order, and according to its Perfection.

I tell thee, it appears much more Rational for me to believe this, than that the *First Matter* it self was produc'd out of nothing above Five or Six Thousand Years ago, as the *Jews* and *Christians* seem to teach. Rather than starve my Reason with so short an Idea of the World's Age, I would embrace the Sentiments of *Democritus* and *Epicurus*, suppose an Infinity of Spaces and Worlds, an Eternity of Generations and Corruptions, a Continual Change not only of Individuals,

a Wit, by venting Notions above the reach of
gar Capacities. Tis only the pure Love of
which encourages me to take this Liberty with
who in Matters of *Phylosophy* are the only Men
the Age.

To thee therefore I submit all my Sentiments
to an Oracle ; desiring thy Impartial Answer,
couching the Faculties of my Soul, in the most
ble Attach to thy Venerable Wisdom, I become
as a Mummie.

Paris, 30th of the 12th Moon,
of the Year 1664.

LETTER XVIII.

*To Mirmadolin, Santone of the
of Sidon.*

to us a Field of Riddles, and Contradictions. In *Summer* we curse the Heat, and in *Winter* blaspheme the Cold. Yet we bless both the one and other, when we feel 'em in due Measure and Season. One Hour, this Colour pleases the Eye, another that ; and perhaps in the next, 'tis disgusted at them both. We never find Rest or Content in any thing. The softest Musick at some times grates our Ears, like the croaking of Toads. The most agreeable Odours, are as the Smell of a Sepulchre, loathsome and abominable. The most delectable Wines and Savoury Meats, at such Seasons, are unpalatable as the Beverage and Diet of Hell. Neither can the more insinuating Charms of Women, put us in a better Humour. All the whole System of Nature joined together, is not sufficient to afford us Ease. Nothing but a Ray from the Omnipotent can alleviate our Melancholy, or give us a Taste of our selves. For we are the very *Deity* in scatter'd Fragments ; or we are separated Drops of the Divine *Essence* : *Volatile Spirits of Eternity* ; by *Fate* or *Chance*, fix'd in proper Vehicles of *Time*, and *Matter*. O *Santone* ! This whole *Corporeal Universe*. is but a *Web* spun from the Bowels of an *Infinite God*, and wrought with inimitable Artifice, to catch, *Immaterial Forms*, *Idea's* and *Souls* in, which are the Genuine Off-spring of the *Eternal Mind*. We Mortals of Humane Race, are but so many parcels of the *Divinity* in Disguise, trapan'd into Bodies, by certain hidden *Baits*, *Magnets* and *Charms* lurking in *Embryo's*, with which we have some Sympathy. We are all *Gods* in Masquerade. So are the Beasts of the Field, the Birds of the Air, and the Fish of the Sea.

Let us not therefore condemn the Antique Ceremonies of Gentile Religion, which taught Men to adore the *Sun*, *Moon* and *Stars*, the *Elements* and all that is within their Circumference, especially the *Souls* of departed *Hero's*, *Demy-Gods*, *Nymphs*, and *the*

the Rest of those Beings which are the *Eldest Progeny of Eternal Nature*. For in so doing, they did but build Altars to the Original Fountain of the Universe. Since God is in the Winds, in the Rain, in the Thunder, Lightning, Hail and other Meteor's; in the Heavens, and Air, Sun, Moon and Stars; in the Fire, Earth and Water; in Plants and Animals; finally, since he is in the Elements, and every thing compounded of them; he is not only in them, but is these very Things by an *Ineffable Production* of himself. And when the *Final Consummation* shall come, it will be but a withdrawing all the extended Lines of his Infinity, into their Center, where thou and I, and every divided Atome in Nature shall meet, be united and swallowed up in Eternal Beatitude. *Amen! Amen!* Oh thou Lord and Father of all things, Inexhaustible Abyss of Miracles which know no End.

Paris, 6th. of the 1st. Moon,
of the Year 1665.

LETTER XIX.

To the same.

SUPPOSING it were otherwise than I have said: Grant the Doctrine of *Epicurus* true. Believe that we and all things were produc'd by the *Fortuitous Concourse of Atomes*. Yet still we have the same, or greater Reason to value our selves as diminutive Gods, since in this Sense we must of necessity be *Eternal*, every *Atome* being so, of which we are compounded. In the Opinion of these *Philosophers*, there's no such thing as an *Origin or Beginning* of the Universe: Each Particle of Matter with them, is as old as the Divinity. We

have all rang'd *Eternally* from one *Form* and *World* to another ; danc'd to the measures of *Fate*, been Parts of the Orbs above, and of the Caverns below ; stray'd through the Heavens and all the Elements, taken an Universal Career, through *Infinite* and *Endless Spaces* ; and are now (as fix'd as we seem in these solid Hulks of Flesh) in the same Hurly-Burly as ever.

These Bodies which we carry about us are not compounded of the same *Atomes* as they were Seven Years ago. There is a perpetual Flux and Reflux of *Particles*. We die as fast as we live. Every Moment subtracts from our Duration on Earth, as much as it adds to it. We Move, Breathe, and do all things by *Paradox*. Our very *Essence* is a *Riddle*.

With an open Heart therefore, I applaud thy Religious Negligence of Humane Affairs, in that thou art Divinely careless of thy self, and every thing else, save only to conserve thy Innocence.

What signifies it, whether we believe the Written *Law* or the *Alcoran* ; whether we are Disciples of *Moses*, *Jesus*, or *Mabomet* ; followers of *Aristotle*, *Plato*, *Pythagoras*, *Epicurus*, or *Ilch Rend Hu* the Indian *Bramin* ? Of what Import is it, whether we pray or not ? Whether we kneel before Images, or in a Naked *Mosque* ? Twill be all one in the winding up. We are but the Machines of Chance. As we live, so shall we die ; and God knows what will become of us afterwards ; neither is it worth our while to be sollicitous, since we can be certain of nothing. Perhaps, every *Atome* of which we are made, may be scatter'd from the Rest ; we may be transported Piece meal into Ten Hundred Thousand Millions of Worlds ; and seven-fold as many Years may expire, before Two the minutest *Particles* of our Frame, meet together again. We need not to be troubled at all this ; nothing can hinder us from being *Immortal* and *Eternal*, tho' it be but in Fragments.

Go on then, Sacred Vagabond, Pious Rambler, Holy Fugitive ; go on, to assert in the course of thy Life, this great Truth, *That all Things depend on everlasting Chance or Destiny.* Thy Actions shall reprove the Hypocrites of the Age, who abound in Specious Words. And thy Divine Indifference shall condemn the Hellish Zeal of furious Bigots, who think to please God, and atone for their Sins, by sacrificing Humane Blood, and massacring all that are not of their Faith.

God, or Chance, or Fate, shall transport thee after Death, to happy Regions, Immarcessible Joys, and an Endless Succession of Bliss. Every Atome shall find its *Paradise.* Thou shalt mount by Degrees to Full, Infinite and Eternal Felicity. Adieu for a time.

Paris, 20th. of the 1st. Moon,
of the Year 1665.

LETTER XX.

To Isouf, his Cousin, a Merchant at Astracan.

When I reflect on thy Happiness, in having been all thy Life at Liberty to change thy Residence, and ramble whithersoever thy Fancy invited thee, and that even now at *Astracan*, thou art no longer confin'd than by thy own Pleasure or Interest, I cannot forbear envying thee.

There is an inexpressible Delight in ranging the various *Tracts* of the *Earth.* Whereas to be perpetually shut up and imprisoned as I am, in a City so close and high-built, that the very Winds

can scarce find a Way into her Interior Parts, is a perfect Hell upon Earth.

To speak the Truth, *Paris* may be call'd a Heap or Aggregate of Cities, built one upon another, like *Pelion* upon *Offa*, since the Houses here are as high as the Minarets at *Constantinople*, and divided like the Air into the *lower, middle, and upper Regions* or Apartments; Or rather like the *Heavens*, whose Number *Astronomers* assert to be *Nine*. For with so many Stories, do some Houses, nay whole Streets in *Paris*, lift up their Heads; and every Story or Apartment's peopl'd like a *Bee-hive*. So that in this Infinite Throng of Inhabitants, and such as come hither about Business, we are ready to be stifled with one another's Breath: Whereas thou knowest, in the Cities all over the *East*, the Houses are intermix'd with Gardens: They are low-built, with *Terrasses* on the Top to take the cool Air on by Night, with *Parterres, Kaskaneys, Divans, Conservatories*, and all the other Conveniences for refreshing the Senses, by *Water, Wind, and Odoriferous Smell's*.

This makes me long to be at *Constantinople, Damiscus, Mosul*, or even at *Astracan*, where thou residest, though that City want many Delights, which others enjoy. However I shou'd there encounter with *Tiara's* and *Turbants*, the very Sight of which would half cure my Discontent. May my Portion be with *Tagot*, it I ~~do~~ not tir'd with seeing Nothing but these Hats, ana Short-Coats, these ridiculous *Franks*, these *Apes* without Tails. And then to hear them rant against the *Grand Signior*, and all *True Believers*; to hear them blaspheme the *Messenger of God*, curse the *Alcoran*, revile the *Mufti*, and all the *Mollahs*, with a Thousand other Impertinences, which none but such *Reprobates, Giaurs, and Infidels* would be guilty of; makes me either wish my self Deaf, or that my Tongue were at Liberty to answer them. But, much rather wou'd I

desire to be in Place, where I might enjoy my Ears, to receive the *Salem* from my Friends that are *Mussulmans*, and to hear the Name of God devoutly bless'd on any Occasion that awakens the Sense to Piety.

Oh that I were among my Countrymen, the *Arabians*, who dwell in Tents, and frolick about from Hills to Valleys, tasting by Turns the various Sweets of the Forest and the Plain. The Groves and Meadows, Pastures and arable Grounds, Cities and Villages, all contribute to their Delight. They want no Innocent Joy that the Earth can afford. Their Wealth consists in the Multitude of their Sheep, Camels, Goats and Oxen. And for them is all their Care, that they may not want Grass and Water in due Season. As for themselves, they are resign'd to Providence.

So are the *Tartars*, who sleep in Hords or Waggons, the only *Cavaliers* of *Asia*: Whose Life is a perpetual *Campagne*, from the Cradle to the Grave: Their Labour and Ease are derived from the same Fountain; exercising themselves on Horse-back at Seven Years old; and feeding on the Milk of Mares as soon as they are wean'd from their Mother's Breasts. Toit and Recreation with them are one and the same thing, since they know no other Pleasure but what consists in Riding, Fighting and Conquering: or else in Death, which they believe transfixes them to new Joys, and those more poignant than they knew before. Therefore they bravely court it at the Point of a Sword, or the Mouth of a Cannon: Nothing being more scandalous or hateful than a Coward among them.

I protest, the very Idea of *Palus Maeotis*, and *Taurica Chersonesus*, with the Rest of those Horrible Fens and Marshes, on the North of the *Black Sea*, which encompass the Dominions of the *Tartars*, affects me with a Passion, or rather such a Medly

Medly of Passions, as I know not how to name. Those ample Deserts, those untrack'd Solitudes, appear to my Imagination, like the Limits of this old Habitable World; and the Frontiers of some new, strange and unknown Region: some *Terra Incognita*, where an Universal Desolation and Silence keep their Seat for ever: Where no Voices are heard but those of uncouth *Satyrs*, *Fauns*, and other *Exotick Tenants* of the Woods and Moors. No other Sound but the whistling and roaring of the Winds. No Prospect but that of Trees which have appear'd from the Infancy of Time, and where those are wanting, the Eye is wearied in a long endless Waste, which nothing seems to bound, but the declining Arch of distant Skies, or low, black, melancholy Clouds, skirted with Mists and Fogs, Eternal Mantles of the Northern Climes.

This is the Figure of those solitary Tracts where I would chuse to live, rather than in a City which stifles me, with too much Plenty of every Thing, but fresh Air, and honest People.

Isouf, the Contrarieties which we find in Earthly Things, give a Gust to each other. And, the most Magnificent Palace wou'd seem a Prison, were a Man always confin'd to live in it.

Cousin, I wish thee perpetual Liberty, and Happiness.

Paris, 7th. of the 2d. Moon,
of the Year 1665.

LETTER XXI.

To Hamet, Reis Effendi, Principal Secretary of the Ottoman Empire.

A Midst the variety of Obligations which I have to discharge ; I forget not to obey thy Commands. I have already in my former Dispatches acquainted thee with the Characters, and some Remarkable Passages of Henry IV. Lewis XIII. Lewis XIV. Cardinal Richlieu, Cardinal Mazarini, and the Prince of Conde. Now I will say something of the Famous Mareschal de Turenne, whose Fame reaches wheresoever the French Wars have been talk'd of for these Forty Years. The Name of this great General, is *Henry de la Tour d'Auvergne*, Son to the Duke of Bouillon.

When his Father was near his Death, he call'd for both his Sons, whereof this was the youngest. And among other Exhortations, he recommended in a Special Manner Three Things to their Practice : Never to renounce or change their Religion : Never to take up Arms against their Sovereign : Nor to provoke the First Minister.

As to the First, the Mareschal de Turenne has hitherto kept it inviolably, but he has faulter'd in both the other, having revolted from his Master's Service during his Minority, and oppos'd the Interest of Cardinal Mazarini, when the Parliament persecuted that Minister.

However, this hinders, not but that he is a Great Soldier, and besides he is since reconcil'd to the King. He seems to be born for Martial Affairs. And they relate of him, That when he was but Ten Years Old, and his Governour missing him, had sought up and down every where for him, he at length found him fast asleep on a Cannon, which he seem'd to er-

brace with his little Arms as far as they would reach. And when he ask'd why he chose such a Couch to lie on, he made Answer, *That he design'd to have slept there all Night, to convince his Father that he was hardy enough to undergo the Fatigues of War, though the Old Duke had often persuaded him to the Contrary.* And to speak the Truth, no Man was more Careless of his Body than this Prince.

At Fourteen Years of Age he was sent into Holland to serve in the Army under the Prince of Orange, who was his Uncle. There he apply'd himself to all the Discipline of War, doing the Duty of a Private Soldier: Which is the common Way that *Cadets* or younger Brothers take to rise to the most Eminent Offices. He was equally forward in Labours and Perils, never shunning any Fatigue or Hazard, which might bring him Glory, yet he was not rash, the Common Vice of Youth, but temper'd all his Actions with an extraordinary Prudence and Solidity of Judgment, beyond what was expected from him at those Years. Yet, on the other Side, his Counsels were not slow and Flegmatick, being of a very ready Forecast; and he seldom fail'd in his Contrivances. He was soon promoted to a Place of *Command*. And the Exactness of his Conduct rais'd him a vast Reputation, so that by Degrees he at last arriv'd to that Height of Power and Honour he now possesses. He appears Indefatigable in his Body, and of an Invincible Resolution. He hates Flatterers, that think to gain his Friendship by praising him. And is equally averse from making use of such fawning Insinuations to others, though the Greatest Princes of the Blood, or the First Minister himself.

He has also a certain Stedfastness of Spirit which cannot be warp'd by any Artificial Addresses, though made to his own apparent Advantage, if they propose to him any Thing that has the least Semblance of what is base and dishonourable. Thus he would never consent that the Honour of taking Dunkirk

Some Years ago, should be ascrib'd to *Cardinal Mazarini*, tho' that Minister privately courted him to it, offering him the Greatest Commands in the Kingdom, if he would do him that Service; and the *Mareschal* knew it might prove his Ruin, if he did not. Yet such was his Integrity and Love to the Truth, that by no means would he be brought to condescend to this Meanness of Spirit: Yet, perhaps it might only proceed from the Aversion which in those Days he had for the *Cardinal*. Many times it is evident, That a *Natural Passion* is made to pass for a Moral Virtue. Besides, perhaps he was unwilling to be depriv'd of the Glory due to him for that Important Service.

He is a Man of few words, and so secret in all his Counsels, that no-body knows any thing of his Designs, till he puts them in Execution. Every Man esteems him the most Liberal Prince of this Age; having no other regard for Money, than, as it serves the Necessities of his Family, and enables him to oblige his Friends.

In a Word, whatever Vices he may have, he is yet endu'd with so many Good Qualities and Vertues, that he is belov'd by all the Nation, and in Particular Favour with his *Sovereign*, who treats him not as a Subject, but as one of his most intimate Friends.

May God, who has rais'd up this Great Genius, to aggrandize the *French Monarchy*, continually supply the *Grand Signior* with Valiant and Expert Generals, that the Empire of the *Faithful Osmans*, may encrease like the Moon, but never be in its Wane, till that Planet shall no more appear in the *Heavens*, and the Fastning of the *Elements* shall be dissolv'd.

Paris, 12th. of the 2d. Moon.
of the Year 1665.

LETTER XXII.

To Orchon Cabet, Student of the Sciences, and Pensioner to the Grand Signior.

THE French King has lately receiv'd a gross Affront from the Poets. They have often been Satyriſal upon his Loves, and now they begin to burlesque upon his Money. A Day or Two ago, as he was newly risen out of his Bed, he found on a Table in his Chamber, a Paper containing these Verses.

This Letter was written Originally in Sclavonick.

*Tu és Issue de Race Auguste,
Ton Ayeul est Henry le Grand ;
Et ton Peré Lowis le Jufte,
Pour Toy, tu n'és qu'un Louis
(d'Argent.*

Thou know'st where the Force of the Poet's Wit lies, having travelled in France and learned their Language. The King smil'd at the Reading of it, and seem'd to be pleas'd with the Frankness of the Author, saying, *He was worth a Thousand Flatterers.* He promised likewise to give him five hundred Louis's for his Wit, if he would discover himself, as also to pardon him on his Royal Word. But the Satyrift would not venture himself, knowing that Kings have more ways than one to revenge themselves of Private Persons, their Subjects. However, since the King appear'd so well pleased with this, he was resolv'd to give him another Touch of his Skill. And the very next Morning in the same Place, the King found these words :

*Tu ne le Sçaura paas Louis,
Car j'etois seul quand je le fis.*

There have been many Conjectures made about the Author of these Lampoons. Some say one thing, and some another. And there are not wanting such as fasten it on a *Virgin of Collen*, now residing at this Court : Her Name is *Anne Marie de Skurman*. She is very Learned, and speaks *Arabick, Latin, Turkish, Greek, Italian, French and Spanish*, as fluently as her Native Dialect. She is of a Fine Wit, and piercing Judgment in the Controversies of *Philosophy and Religion*.

There are several Epistles of hers in Print, some penn'd in *Latin*, others in *French*, address'd to the Queen-Mother, *Cardinal Richlieu*, *Cardinal Mazarini*, and others ; besides a Book of Poems, most of them Satyrs. And 'tis this last gives the World such a Jealousie of her writing the Lines which were found on the King's Table. For the Criticks have compar'd em with her Style ; and find a very near Resemblance between them.

But let who will be the Author, I think the French King is wrong'd in the Character they give him. For though he has heap'd up great quantities of Gold and Silver to carry on his vast Designs, yet he is no Miser, being very liberal to Persons of Merit.

I send thee this for thy Diversion, and in order to our Future Correspondence. Take it for an Example, and be as Familiar with me, rememb'reng the old Latin Proverb, *Manus manum fricat*.

Paris, 11th. of the 6th. Moon,
of the Year 1665.

LETTER XXIII.

To the Captain Bassa.

MAY thy Heart be chearful, and thy Voyage crown'd with Success, wherever thou sailest, Noble Old *Farpaulin*, and Favourite of the God of the Sea. The Empire of the Ottomans has not had so brave a Commander of the Navy these Thirty Years. God grant thee good Fortune against the *Infidels*, whether on the *White* or *Black Seas*. Thou art already Famous for thy Exploits on the Latter, in above Twenty Engagements with the *Cossacks*, *Circassians*, and the rest of those Thievish Countries. But nothing has raised thy Character so high as the last Combate thou hadst with *Pachicour*, the Renowned Pyrate of those Parts, who threatned not only his *Christian Neighbours*, but also the *Ottoman Empire* with Infinite Ravages.

But thou hast stem'd the Tide of his Glory, humbled the Maritime People his Confederates, and by that means made thy self a way into the Archipelago and *Mediterranean*, where thou ridest as another *Neptune*, King of the Waters.

Take not this for Flattery; for I tell thee, I have not said so much to a *Bassa* of the *Sea* these Seven and Twenty Years. Neither indeed had I any Reason. He that merited the most Applause in all that time, was the Brave *Zernesan Mustapha*. And I address'd no more to him than his due. Fortune did not favour him, or else he had done great things. As for the Rest, they were generally Men never bred to Sea-Affairs, but Minors of the Court, or Bullies of the City, who were better at making a Noise, than at any Action of Hazard or Importance. And there were some bold *Renegadoes*, but they play'd fast and loose, and no body knew where to have 'em.

Treachery infects the whole World; but in these Western Parts it reigns as in its Center. Here's nothing but Undermining and Ambushes: One State trepanning another out of their Guards, and then they play their own Game.

It would be endless to acquaint thee with the Original of the Quarrel between the English and the Dutch. Let it be enough for thee to know, that these People are at odds now: And in regard the Strength of both Nations lies in their Shipping, they are preparing to cover the Northern Seas with Navies: but the *Islanders* still get the best on't. They claim the Sovereignty of those Seas, and in my Opinion they deserve it. I speak according to my Intelligence; being assur'd, that no Nation ever prevail'd against 'em on that Element.

They have had a terrible Fight this Summer, wherein the Dutch lost Seventeen Ships of War, besides Vessels of smaller Note. The Commander of the English Fleet is call'd the Duke of York, a Great General, and Brother to the English King. His Name was famous in France and Flanders during the Spanish War. And tho' the Land afforded him no farther Occasions of Glory, yet he has found some in the Sea. *Opdam*, the Greatest Admiral that ever the Dutch could boast of, fell a Sacrifice to his Genius.

I am the more Particular in this Relation, because it is fit thou should'st know the Characters of all the Brave Heroes living.

Since this Fight, the King of France has sent an Embassador to the English Court to mediate a Peace. What Issue his Negotiation will have, is of no great Import to us, who serve the Grand Signior, Sole Lord of the Four Seas: But I will tell thee something which it concerns thee to know.

The King of France is a going to cut a Canal through Part of his Kingdom, by which the Mediterranean may be joyn'd to the Main Sea. This is a vast Design, and much discous'd of in Europe, being a

President

Parallel to what has been formerly attempted by some Kings of Egypt, and Emperours of Rome to join the Mediterranean and Red Sea together, for the sake of an easier Traffick to the East Indies.

Thou oughtest also to be inform'd of the Duke of Beaufort's Exploits on the Coasts of Barbary. He is Commander of the French Navy in those Seas, and has done great Injuries to the People of Algier, Sarselle, Bougie, and other Ports.

Tho' these Rebels are deservedly punish'd for deserting the Protection of the High Port, yet let us remember, that the Algerines are Mussulmans, and therefore ought not to be abandon'd to the Malice of Infidels.

Mighty Bassa, sail thou in the Strength of God against the Enemies of the Ottoman Empire. And when thou hast finish'd thy Voyage here below, may a Wind of Mercy waft thee o'er the Waters which are above the Firmament, and land thee safe in one of the Ports of Paradise.

Paris, 3d. of the 9th. Moon,
of the Year 1665.

The End of the Third Book;

LETTERS

Writ by

A Spy at PARIS.

VOL. VI.

BOOK IV.

LETTER I.

To Achmet Beig.

THIS Court has put on the Exterior Sem-blance of *Mourning*, whilst they inwardly rej^yce, at the Death of Philip IV. King of Spain. He deceas'd on the 17th. of the 9th. Moon. 'Tis possible their Grief is more real for the Death of the Duke of Vendome, a Prince of Royal Extraction, and whilst living not far from a possibility of inheriting the Crown of France. But now he is gone to the Grave, the General Receptacle of all Mortals, and which makes no Distinction between the Noble and the Vulgar.

These

There have been Abundance of Ceremonies perform'd on the Part of the King, the Dauphine, the Duke of Orleans, the Duke of Valois, and other Princes of the Blood, for the Health of the Departed Soul: For the Nazarenes, to give them their due, fall not short of the *True Faithful* in believing the *Resurrection* and *Immortality* to come. They consign the Bodies of the Dead to their *Sepulchres*, with solemn Rites of *Religion*, perfuming them with *Incense*, and sprinkling them with *Holy Water*: Rehearsing also certain Sacred *Hymns* and *Prayers* appointed for that Purpose. Neither do they neglect to Fast, and give Alms, to perform any *Pious Office* which is practis'd by the *Mussulmans*, for their Friends who are gone to the *Invisible State*. They agree with us in Abundance of good things, and if they mix some Superstitions and Errors, let us pity their Weakness, and praise God who guides us into the Right Way, and suffers us not to be seduced into the Way of *Infidels*. He is the *Merciful* of the *Merciful*, the *Joy* of the *Elect*, and the *Hope* of all *Nations*. Should he punish Men according to their Hourly Demerits, the Earth would soon be depopulated, and void of any other Inhabitants save the *Beasts*. But he knows our Mold, and remembers that we are no more than a mere *Froth* or *Spume* of the *Elements*, and that in a very little time, by the Course of *Nature*, we shall vanish like *Bubbles* which yield to every *Blast* of *Wind*. Therefore he spares us, and connives at our InfirmitieS, because he is the Lover of *Souls*.

I speak this as an Incentive to Charity among our selves, and to our Fellow-Mortals. It seems to me unreasonable, that we should pursue with Inexorable Hatred all the *Followers* of *Jesus*. He was a *Holy Prophet*, humble, mild, chaste, and harmless. He did many good Works himself, and commanded his *Disciples* to imitate his Example. He rebuk'd those amongst them, that would have call'd down

Fire from Heaven to consume his Enemies : Enjoying them to return Blessings for Curse, Prayers for Blasphemies, and Good for Evil. There are those among them who obey his Precepts : As for the Wicked, I am not their Advocate. If the Greatest Part of the Christians live contrary to the Law of the *Messias*, let us consider also how many Hippocrates, Libertines, Heretics and Atheists there are among those who profess the *Mussulman* Faith. Doubtless, there are Good and Bad of all Religions. And 'tis impossible to find an Assembly of Just Men, without a Mixture of Sinners.

As for our Difference with the People of *Jesus*, in Matter of Worship, it ought not to make us forget that we are Men, compounded of the same Flesh and Blood as they. And for ought we know, God, who made all the Nations of the Earth, may accept of their various Rites and Ceremonies in paying him *Divine Adoration*.

We that are the Posterity of *Ismael*, and worship the Eternal after the manner of our Fathers, who followed the Pattern of *Ibrahim* the Beloved of God, cannot deny but that the Law of *Moses* was of Divine Original : And yet it contains Precepts and Injunctions, to which we are wholly Strangers in our Practice; tho' the *Jews*, who are the Descendents of *Jacob*, obey them to this Day.

So we believe what the *Alcoran* says of the *Messias*, That he is the Breath and Word of God ; That he heal'd Diseases, rais'd the Dead, wrought many other Miracles, and preach'd the true Heavenly Doctrine. Yet there's abundance of Difference between the Ceremonies which the very Apostles us'd in the Service of God, and the Worship establish'd by *Mahomet* our Holy Law-giver. But he tells us, That they who live up to the Law of *Jesus*, shall go to Paradise as well as the *Mussulmans*.

The greatest Scandal which the Christians give us, is their Setting up Pictures and Images in their Temples,

ples, and the Reverence they pay to those Insensible Pieces of Humane Art. And yet for ought we know they may be excusable before God; since they profess openly in the Publick Decrees of their Councils, That the Veneration and Honour they pay to the Figures of *Saints* and *Angels*, is only Relative; their Devotion at the same Time resting not on this side the Prototypes.

If this be true, I see no more Hurt in their Worship of *Images*, than in Bowing and Prostrating before the *Alcoran*, which is but another Sort of *Imagery*, representing the *Divine Will*.

In a Word, if the *Hieroglyphicks* of the Ancient *Egyptians* are allow'd to be Lawful Letters, and Instruments to express the Inward Conceptions of the Mind; in my Opinion, the Painting and Sculpture which we see in the *Churches* of the *Christians*, ought not to be condemn'd as an Idolatrous Practice, when 'tis only us'd as an easier way to convey the *History* of *Jesus*, and the rest of the *Prophets* and *Saints*, to the *Vulgar*, who are generally Ignorant of Letters. Unless we shall say, That the *Son of Mary* was an *Idol*, and the *Prophets* and *Saints* were *Devils*; which God avert from the Mouth of a *True Believer*.

Paris, 13th. of the 11th. Moon,
of the Year 1665.

LETTER

LETTER II.

To William Vospel, a Recluse of Austria.

THY Dispatch came to my Hands in a good Hour. I perus'd with Reverence the Pater-nal Instructions it contained; the Grave and Ju-dicious Aphegms; the Sacred Rules and Insti-tutions of a Regular and Spiritual Life; the Mo-rals more refin'd than those of *Pindar*, *Epicetus*, *Seneca* or *Cato*. But pardon me, if I relish not so well thy *Panegyrick* on some of the newly Cano-niz'd *Saints*; from which you take Occasion to ex-tol the Pope's Infallibility, and to exclude from *Sal-vation*, all that are not within the *Pale* of the *Roman Church*.

I am a *Christian* and a *Catholick* as well as you. I honour the *Apostles* and *Martyrs*, with all the Pri-mitive *Saints*, *Confessors*, and *Holy Doctors* of the *Church*. But I can never be perswaded, that a Man for being a Murderer, Traitor, an Inventor of Cru-el Devices, or a learned Sycophant, can merit *Hea-ven*, tho' he may be rank'd in the *Red Lines* of the *Calendar*. Much less can I believe, that all Men shall be Damn'd, who are not in *Communion* with the *Bishop of Rome*. Certainly the *Catholick* or *Uni-versal Church*, is not shut up within the Narrow Con-fines of the shattered *Roman Empire*. Consider *Greece*, *Armenia*, *Egypt*, *Moscovy*, *Aethiopia*, and all the Spacious Territories of *Europe*, and the *East*. How many Millions daily say the *Pater-Noster*, and pray in *Jesus's Name*, yet never paid Obedience to any but their own *Patriarchs* and *Bishops*? Were not all the *Apostles* equally in Commission; were not the *Churches*

Churches they founded and establish'd, equally Holy and Orthodox? Where then commenc'd the Mighty *Schism*, but in the morose Pride of *Vigil*, who (for the Sake of *Paschal Niceties*) affronted all the *Churches* in the World, and was for that Reason severely reproved by a *French Bishop* of his own Obedience; besides the Reprimands of *Polycarp*, and other Prelates of the *East*? Was not St. *John the Beloved*, that rested his Head with Divine Honour on the Breast of *Christ*, as priyy to the *Laws* of his Master, as *Peter*, *Paul*, or any other Abortive *Apostle*? Remember the First *General Council* at *Jerusalem*, where *James* the Brother of our Lord sate President, decreeing *Abstinences* exactly opposite to the present *Roman Faith* and *Practice*. And believe at the same time, that 'twas *Imperial Vanity* and *Pride*, which first begot the Fatal Separation. *Heresy* was but the Bastard of the *Apostolick Canons*, cherish'd, and too much countenanc'd by *Constantine* and his *Successors*, till the Fatal Time of *Phocas*, whose untimely Death made all things ripe for the intended *Usurpation*. Oh! *Guicciardine*! How truly hast thou writ the State of Modern *Rome*! Worthy as *Horace* of Eternal Honour. Thy Faithful Prose equals his Courtly Verse, and merits New *Augustus's* to Patronize it.

Believe me, Father *William*, I have no Spight or Enmity against the *Roman High-Priest*. I reverence him equally with his Brethren, the *Patriarchs* of *Constantinople*, *Jerusalem*, *Alexandria*, and *Antioch*. I would go beyond this, for the sake of Conformity to Ancient Custom, and in Obedience to the Celebrated Council of *Nice*: I would willingly acknowledge him the *Primate* of the World. Let him have the first Place, in God's Name, among the *Patriarchs* of the *Universal Chwch*. But let him not ride on the Necks of his Equals. Let him not pretend a Power to cancel the *Apostolick Canons*; traverse

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the *Traditions of the Fathers*; repeal the *Decrees of General Councils*; dispence with the *Laws of Nature, Grace, Reason, Morality, and the very Institutions of his Predecessors, Men*, without Question, as Infallible as he. This is not the way to make *Proseleytes* to the *Roman Faith*, unless it be of Fools and Knaves. The World has receiv'd New Lights, Father *William*; and Men begin to hiss Religious Bantering off the Stage. Nay, even they who are most guilty of it, I mean the *Roman Courtiers, Cardinals and Priests* cannot forbear laughing at the Folly, and Credulous Easiness of those, on whom they impose their *Pious Frauds*. The bigotted *Laity* are by them esteemed no better than silly Asses, tamely couching under the Burthens of their *Ecclesiastical Lords and Drivers*.

Therefore 'tis time for thee to open thy Eyes, lift up thy Head, and lay aside *Monastick Simplicity*, I do not Counsel thee to turn *Libertine*, or imitate the *Italian Gallantry*, which has taught the *Priests*, instead of *Sacred Continence*, to squint a Benediction on some charming Lady from the Altar, in the Name of *Dominus Vobiscum*, or *Sursum Corda*; even whilst they are preparing for Divine Revels, to banquet on the Flesh and Blood of God. Oh! monstrous Perfidy, and Execrable Profaneness! Nor if thou art affronted and revengeful, would I advise thee to time the Execution of thy Wrath like the *Sicilian Vespers*, and make the Bells become the Signals of thy Cruelty; which ought, and were design'd, and consecrated on purpose to drill on Harmless Souls to Church, with their dull, sleepy, jangling Chimes; and with their more Triumphant, Loftier Musick, on the *Festivals of the Saints*, to make devout Christians dream they're going to Heaven, instead of a *Massacre*. I would not have thee hope to merit *Paradise*, by sending thither in Obedience to the *Pope*, or *General of thy Order*, the Majestick Souls of Kings, or Emperors, in Vehicles of Sacred Poy-

son, or Envenom'd *Eucharists*. Believe that those Prelates, Priests, or Monks, who are thus Divinely Profane, and Mercifully Cruel, shall become Mitered, Vested, Cowled *Monsters*, in the fiercest and most violent glowing Dens of *Hell*; there with the most exalted Arsenicks, Mercuries, and whatsoever gives the highest Pains to languish, pine, and rack away Ten Thousand, Thousand, Thousand Ages, in Penances of slow Effect; which expiate but very late, the crying Sins of guilty Murtherers, and bloody Hypocrites.

Yet such as these, since Modern Times, are the only Men thought worthy to be *Canoniz'd* for *Saints*, which made a certain Honest Cardinal cry out in Presence of the Pope, *These New Saints, force me to doubt the Old ones.*

Father William, the same Thought begins and ends my Letter. Yours was upon the stretch, extolling far too high the Largeness of the *Roman Church*, the *Infallible Power of Popes*, the *Miracles* of these *New Saints*. And I, for my Part am a Man abhorring Bigotry. I cannot believe things contrary to my Reason. I wish the Differences of Mankind in Point of *Religion*, were rationally compos'd; and that the Good of all Sects, Factions, Parties, Churches and Communions, were united in this Life, as they surely will be in the next.

In the mean time, to the *Father without Beginning*; to the *Son without a Younger Brother*; to the *Holy Ghost, the First and the Last*; to the *Virgin Mary, the Mother of the Entire Deity*, I recommend thee and all good *Christians*, hoping to see you in Heaven, tho' we cannot it seems think alike on Earth.

Paris, 1st of the 12th Moon,
of the Year 1665.

LETTER III.

To Nathan Ben Saddi, a Jew, at Vienna.

According to thy Desire, I have procur'd and sent thee the *Alcoran*, with other *Writings* of our *Holy Doctors*; *Books* which will conduct thee into the Right Way. Thou wilt find in these *Volumes*, a Spirit of Life and Power. There breaths in them a certain Vital Principle of Reason; so that whosoever reads them attentively, may feel (if I may so speak) the very Pulse of intellectual Wisdom, bearing in every Sentence.

There is a vast Difference between these *Writings*, full of Arguments Clear and Intelligible; and the Whimsies of thy *Rabbi's*, who abound in *Sacred Fables* and *Divine Romances*.

Who can peruse your Celebrated *Misna* without Disdain? Or look into your more applauded *Talmud*, and not feel himself touch'd with Horrour, at the Monstrous Blasphemies and Ridiculous Forgeries therein contain'd? Dost thou not laugh at the Story of God's pickling up the *Leviathan* till the Days of the *Messiah*; and that other of the *Bull* which daily devours the Fodder of a Thousand Mountains? Or wilt thou shew me the Nest of that *Bird* from whence the *Talmud* says, an Egg falling on the Earth, threw down Three Hundred tall Cedars with its Weight, and at length breaking, overflow'd Sixty Villages with the Liquid Substance included in the Shell?

Such as these, must needs be fit Themes for the Contemplations of the Omnipotent! And yet your *Rabbi's* teach, that God studies nine Hours of the Day,

Day in the *Talmud*. Can any Man of common Piety hear these Blasphemies and not tremble? What Affronts are these to Human Sense? What Impositions on the Reason of the Credulous Jews? Does the most perfect of all Beings acquire Knowledge by Degrees, or is the *Eternal Intellect* improv'd by reading of Books? Or if it were so, would he not make a better Choice than of a *Volume*, which in the incredible Stories it relates, exceeds all the *Figments* of the Poets?

Tell me, *Nathan*, canst thou swallow that loud Lye of the *Talmud*, which tells thee, That there was a *Lyon*, who when he roar'd at the Distance of Four Hundred Miles from *Rome*, all the Women that were with Child in that City, being affrighted at the Noise, miscarry'd, and the Walls of *Rome* fell down? And when he drew nearer by a Hundred Miles, he set up his Throat again, which made so terrible a Sound, that all the *Romans* Teeth fell out of their Heads, and the *Emperour* himself felt such Convulsions, as had well-nigh cost him his Life.

Surely the *Crow* which the *Talmud* speaks of in another Place, was but a puny to this Monstrous *Lyon*; and yet it seems, that *Crow* swallow'd a Serpent that had eaten a *Frog* as big as a Village of Threescore Houses, and when he had done flew into the next Tree. I suppose, that was the Tree which grew in *Paradise*, and was Five Hundred Miles high, according to the *Talmud*. Have I not Reason for this Raillery, when one of your *Rabbi's* solemnly swears, he was an Eye-Witness of these Things? Who can forbear to ridicule the Bigotry of those, who give up their Faith to such Delusions?

Thou wilt meet with more Rational Entertainment in the Books of the *Mussulman Doctors*; more especially in that Transcript thou hast of the *Volume* first dictated in *Heaven*. That confirms the true Law of *Moses*, but damns the Impostures

of the *Talmud*, attributing the Invention of such Errors to the Devil.

But thou wilt ask me, perhaps, what I mean by the True Law of *Moses*. Shall I tell thee the Opinion of one of thy own Nation, a *Hebrew* of the *Hebrews*, as he pretends; and for ought I know, of the same Tribe with thy self: for I am a Stranger to the *Genealogies* of you both.

Some years ago here was in this City, a man who if we may believe him, has been in all the Cities of the World. The *French* call him the *Wandering Jew*; and he confirmed that Title, by the Profession he made of his Birth, Descent, and Universal Travels. No doubt but thou hast heard of this Man, or at least of such a Character, and therefore I need not repeat what he said of himself, and what the Generality of Mankind believe of him. Suffice it to tell thee, that I was once in his Company half a Day together; when among other Discourses he told me, That the true Law of *Moses* has been lost for above these Two Thousand Years, except in the North Parts of *Asia*, where there are an Infinite Number of *Hebrews*, but far different in their Religion from all the *Jews* in the rest of the World. He says, the Country where they Inhabit, is environ'd round with High and Inaccessible Mountains. I ask'd him the exact *Geographical* Situation of this Country; but receiv'd no other Answer, than that it lay beyond the River *Sabbation*. Then I remember'd what I had read in *Esdras*, a Scribe of thy Nation, concerning the Transmigration of the Ten Tribes, who were carried away Captives by the *Affyrians*: How they pass'd through a certain River on dry Ground, the Waters being divided to the Right Hand and to the Left, and that after the same manner they should return again in the Latter Days; But that in the mean time the Region where they live, was hidden from all other Mortals.

Comparing this Passage with what I had heard from the *Wandering Jew*, I became almost persuaded that the People and Country of which he spake, were the very same mention'd by *Esdras*. God only can discern the Truth from Error in Histories of so remote and Ancient a Subject.

As to their Religion, I was just going to give thee an Account of what he said concerning it, but am interrupted by Company. Wherefore I am forc'd to break off abruptly. Expect a full relation in my next. I am in haste:

*Paris, the 4th. of the 1st. Moon,
of the Year 1666.*

LETTER. IV.

To the same.

THE Interruption which made me so suddenly conclude my other Letter, lasted not long; so that I have time enough to perform my Promise by the same Post.

I was about to relate what the *Wandering Jew* told me of the Religion of those Remote Hebrews in Asia, which take as follows.

He says, they are a *Nation of Philosophers*, bound by their *Laws* to Study the *Liberal Arts* and *Sciences*. They have none but Iron Money current among them; the use of Gold and Silver Coins being expressly forbidden by their *Laws* to prevent the Temptations of Avarice and Theft: For who would steal or covet a Metal, which for its Bulk was not easie to be hid, nor for its Beauty very desirable, being every where common in the Veins of the Earth, and serv'd only as a Method of Bar-

ter and Commerce among themselves, where the In-equality of Merchandises entangled their Traffick, and would not admit of a ready exchange?

This took from them the Occasion of many unnecessary Arts at Home, and they had no Temptation to travel abroad; The Chief Design of their *Lawgiver* being to oblige them to spend most of their time in *Religious* and *Philosophical Exercises*, and the rest in preparing Necessaries for humane Sustenance. They had no Need to buy any thing of Foreign Countries, or to build Ships for that End, who were bound to live content with the Natural Product of their own Fertile Country: For Luxury has not as yet set Footing in that happy Region, if we may believe this Traveller. He says, they feed altogether on the Fruits of the Earth; nor admitting any Art or Employment which tends to superfluity; but only such as serve the necessary Uses of Life, wherein they shew an admirable Dexterity and Skill.

When they travel from one town to another, which is very frequent, they never carry any thing to defray their Charges by the Way, or when they arrive at their Journeys End: All Entertainment of this Nature being free and reciprocal. Such is the Custom of the Country.

They have no *Lawyers* among them, but if any Contention arise, 'tis presenly determin'd by the Arbitration of the next Neighbour, to whose Sentence all submit: Every Man being willing to lose something of his Right, rather than disturb the Publick Amity and Peace.

As to the manner of their *Worship*, they are strict Observers of Purity in washing, anointing, and shaving their Bodies.

They have *Temples* also where they assemble every Seventh Day, and having offer'd up the First-fruits of the Earth, they sit down in the Courts, and Banquet together with Joy, whilst

the Priests entertain them with excellent Musick, and Songs, in Praise of God and his Works. To this End the Courts of their Temples are made very large, that they may contain so many distinct Families; and stately Pavilions are set up, adorn'd with the Boughs of Green Trees, with all manner of Flowers carelessly intermix'd. But amidst all their Feasting they are not permitted to tast of Flesh. They eat only the Fruits of the Earth with Milk, Honey and Oyl. And their common Drink is Water and Wine.

At the Age of Sixteen Years, every Man is bound to take the following Oath:

" I swear that I will adore but One God, who
 " brought our Fathers out of Egypt, and has con-
 " ducted us by a Mysterious Path to this Land of
 " Promise. I will Religiously serve him all my
 " Life, for that he has vouchsafed to plant me in
 " the Family of his Elect, and not either of the
 " two Tribes who were left behind in the Land
 " of Delusions. I will do justly to all Men, neither
 " will I voluntarily hurt or kill any Living Crea-
 " ture, unless it be in my own Defence. I will
 " not tast of the Flesh of any Animal, but in all
 " things observe the Abstinence commanded by
 " Allah to Moses on the Mount. I will Religiously
 " obey my Prince, to my last Breath, and rather
 " be torn in Pieces by wild Beasts than betray
 " him, or consent to betray him to another: For
 " he is the Vice-Roy of God. I will never conceal
 " my Knowledge of any Conspiracy against him,
 " or my Country, neither will I discover his Se-
 " crets to any, if it should ever be my Honour to
 " know them. I will observe the Traditions of
 " my Fathers, and teach the same and no other to
 " my Posterity. In fine, I will in all things obey
 " the Laws, of this Sacred Kingdom, this Region
 " of Peace, this Garden of Blis. All this I so-
 " lemly swear by the first Father of Light, and

“ by Nothing the Profound Womb of Darkness,
 “ and by Silence the Companion of that Depth
 “ which no Created Being can fathom, which is the
 “ same as if I should wish my self annihilated, if I
 “ violate this Oath in the least Point,

These are all the Terms of the Oath, that I can distinctly remember, which I here insert to shew thee what Opinion these People have of the Law which was given to *Moses* on the Mount, and how they reject the *Two Tribes* that were left in *Palestine*, and esteem'd of that Country but as the Land of Delusions ; accounting their own Country the *Region of Promise*, and themselves the *Elect of God*

One would think, that these were the *Posterity* of the *Ten Tribes* that were carried away Captives by *Salmanazar King of Assyria*. And this was also the Opinion of that *Wanderer*, who told me, that both their Pentateuch was different from yours, and the Language wherein it is written. For he said, it was rather a Dialect of *Arabick*, in which Language thou knowest God wrote the *Ten Commandments* on the Two Tables : Among which one is, *Thou shalt not Kill*. This Prohibition they say, extends to all *Living Creatures*, tho' your Doctors interpret it as only reaching to Men, and so do the Christians. But the *Mussulmans* interpret it thus, *Thou shalt neither kill Man nor Beast without Reason*. By which Clause, the Beasts are privileg'd from the wanton Cruelty of Men, who otherwise would murther them only to make Sport ; yet wicked Men are not exempted from a violent Death, as a Punishment of their Crimes.

This Traveller says also, that the People of that Country are so healthy that they generally live till they are a Hundred and Twenty-Years old, which is almost twice the Age of other Mortals. This he ascribes to their exquisite Temperance and Moderation in all things, as also to the Dry-

ness of the Soil, and to the Force of certain Winds, which continually sweep the Air of this delectable Region, and purge it of all hurtful Qualities.

If ever it be thy Fortune to see this Person, he will acquaint thee with a great many more delightful Passages, which it would be too tedious for me to insert in a Letter. Besides, my Memory is treacherous, and I often forget those things at one time, which I remember at another: But if thou art solicitous to hear more, I will oblige thee with all that I can call to mind of this Traveller in another Letter.

In the mean time, make a right Use of these Hints, and weigh one thing with another; examine all things without Prejudice or Partiality. Trust no Man's Reason but thy own in Matters of a disputable Nature, since thou hast as much right to decide the Controversie, as any Man. And thus thou wilt never become a *Bankrupt in Religion.*

Paris, 4th of the 1st Moon,
of the Year 1666.

LETTER V.

To Mohammed Hadgi, Dervich, E-remite of Mount Uriel in Arabia, the Happy.

AS I think, this is the last of my Hours in this World, and the First of a New Life, which I shall commence in Immortality. I perceive, That the Fatal Period, the Moment of Transmigration, set by Destiny, is approaching. The Crisis of my Blood is dissolving apace, my Spirit

hastens to get loose from these Mortal Chains: I feel my Soul trying and stretching her Wings, preparing to take her Eternal Flight to the Region assign'd her by God and Nature.

I have not Presumption enough to hope for Paradise, nor am I so abandon'd to Despair, as to conclude I shall go to Hell. I rather believe, Araf, or the Place of Prisons, will be my Postion; in Regard I fear the Evils which I have been guilty of, are not over-balanc'd by my Good Actions. 'Tis well if Vertue has counterpois'd Vice in the Course of this Mortal Life. However, I am resign'd, and commit my self to the *Indulgent Creator* of all Things, who will not fail to dispose of me according to the Order which he has establish'd in the Universe.

Methinks, were I even in Hell, I cou'd-not forbear praising that *Fountain of all Things*. I wou'd teach the Devils and Damn'd a new Lesson of Patience and Contentedness, of Humility and Devotion, of Generosity and Love, amidst their Tremendous Torments. I wou'd survey with an Indifference becoming a *True Believer*, the Horrid *Abyss*, with all its dreadful Vaults and Apartments. I wou'd consider the wonderful Architecture of those Infernal Prisons, the inexpugnable Strength of the Walls; their Prodigious Thickness and unmoveable Fastness; I would contemplate every Thing with the Reason of a *Philosopher*, and the Piety of a *Mussulman*, not giving my self up to the Passions of a Fool, and an *Infidel*.

All this I imagine were easie to perform in those fatal Caverns, and much more, but God knows how the Experience of such an Intolerable Anguish and Restraint, might alter a Man's Mind.

However, I find it *Medicinal* to think of the last and worst Things, to be always prepar'd for Death, and whatsoever shall follow it? For, Surprises are apt to unman us, and plunder us of our Reason.

Reason. I was in the Height of a violent Fever, when I began this Letter; yet now 'tis abated, and I palpably feel the gentle Returns of Health and Life. This is owing, in my Judgment, to the real Belief I had, that my last Hour was come, which I have so long expected. And I cou'd almost persuade my self, That I shall disperse a Thousand *Maladies*, recover out of the most dangerous *Paroxysms*, and prolong my Days to Old Age, by the mere Force of these Contemplations.

My Faith in this Point is grounded on Experience: For I have often found, That to be arm'd against Calamities with an even Mind, is either a sure Way to avoid them, or at least to protract the Season of their Arrival. And if there were nothing else in't, but the rendring 'em more easie when they come, 'twere worth any Man's Pains to try the Experiment.

Doubtless, there is no Terrour in Death, but what the vain Opinion of Men creates. 'Tis as pleasant for a Thinking Man to die as to live, if it be only for this Reason, that in his Passage from the Life he has lead before, he shall not have bare naked Idea's for his Contemplation; but Matter of Fact, and the most Important, that ever employ'd the Souls of Men.

O Admirable *Sylvan*, consider with thy self, whether it will not be highly grateful to thy languishing Soul, when thou shalt perceive demonstratively, by the Infallible *Enthymema's* of thy trembling Pulse that thou art just ready to be releas'd from the deceitful Sophistry of Humane Life! That thou art near escaping from a narrow Cage to be upon the Wing at large, to fly into the Ample Fields of Beauty, Light, and Endless Happiness: Reflect also at the same Time, O Holy *Eremite*, that I shou'd think it no Pain to be freed from my Confinement to a stinking Nest of *Infidels*.

But why should I give them that Reproacoful Epithet, when for ought I know, I am a greater Infidel

del my self? 'Tis true indeed; I am of the Lineage of Ibrabim, Ishmael, and the Holy Race; I bear in my Body the Seals of a Divine League or Covenant between God and Man; I was circumcis'd in due Time, and gave Supreme Glory to one God, and Honour to Mahomet his Messenger. I pronounce'd the Seven Mysterious Words; whose Sound excites the Harmony of the Spheres, sets the Angels a dancing, puts all Nature into Motion, and makes the Devil as deaf as a Beetle. Nay, as our Holy Doctors teach, the very Breath with which that Sacred Confession is utter'd, blows the Ashes of Hell into the Eyes of the Damn'd, and strikes them blind. In a Word, I have fasted, pray'd, given Alms, and perform'd all the External Duties of a True Believer, yet I have Reason to fear, that the best of my pious Actions are not sufficient to cancel my Sins. My Practice runs counter to my Faith, there seems to be a double Spirit in me, one inclining me to Good, and the other forcing me to Evil. For, whilst I really in my Heart believe the Alcoran and obey Mahomet, our Holy Law-giver, I am compell'd to deny both, to profess the Life and Manners of a Nazarene, to counterfeit an Infidel, and do a Thousand other ill things, to please the Grand Seignior and his Slaves. Thus I play fast and loose with God Almigh-ty; and turn Religion into Cross Purposes. Yet Heaven knows, that I obtest all the Elements to Witness, that I would fain be Innocent, and live in unblemish'd Virtue: But the Fatal Necessities I lie under, constrain me to a perpetual Course of Vice. Which makes me sometimes cry out in the Agonies of my Soul, O God! I pray thee, either to alter my Circumstances, and reform my Nature, or make new Laws more easie to be kept.

Venerable and Patient Solitary, bear with my importunate Complaints; and remember that though thou art as an Angel for thy Perfections, yet Mahomet is but a Man, subject to a Thousand Fraildies.

Pity him, and continue to afford him the Sage Coun-sel; rest also assur'd, that amongst all his Infirmities, he still retains Inviolable Affection, and Dutiful Re-gard for the Tenant of God's Prophet.

Paris, 22d of the 2d Moon,
of the Year 1666.

LETTER VI.

To the Kaimacham.

THOU may'st report it to the *Divan* for a Certain-ty, That *Mirammud* the Son of the *Xeriph* at *Salle*, is taken Prisoner by the *French*. That bold Youth has long rov'd the Seas uncontrol'd; has done many Injuries to the Christians, fill'd *Salle* with Slaves: Now he himself is become a Captive. Such is the Fortune of War by Sea and Land; to Day Triumphant and Victorious, to Morrow Van-quish'd and in Chains.

Yet he lost not his Honour with his Liberty, ha-ving bravely defended his Vessel, and strew'd the Decks with slaughter'd *French*; till overpowered with Numbers, he was compell'd to yield. His Ene-mies extol his Courage, and the Greatness of his Mind, which would not sink under the Pressure of this Misfortune. He seem'd to have the Command of himself, (which is the most Glorious Victory) and suffer'd not his Free-born Soul to be led Captive by his Passions; but behav'd himself with such an even Temper, as plac'd him above the Pity of his Enemies, and rather made him the Subject of their Emulation. He is brought to the Court, where he is entertain'd as a Guest, rather than as a Prisoner:

Being invited to their Banquet, Mask, Plays, and other Divertisements. Neither is he debarr'd the Privilege of Hearing, which might give him the fairest Opportunity to escape. But he is ignorant of the Language of this Country; and few of the French understand *Moresco*: So that it is almost impossible for him to make any Party, or consult his Flight, unless the King's Interpreter should assist him. Besides, the French have a higher Opinion of his Générosity, than to apprehend such an ingrateful Return of the Royal Usage he finds in this Court.

As for *Mahmkt*, he has not as yet made himself known to this Brave Captive. But if the Ministers of the *Divan* shall think it the Interest or Honour of the Sublime Port to engage in this Affair, I want but a Commission to set *Mirammud* safe ashore in *Africk*.

I will not hazard any thing in an Affair of this importance, without any Order from my Superiours. When their Pleasure is once known, the Execution shall be swift. I wait for thy Commands, as for a Decree of Destiny, which cannot be repeal'd.

The God of our Fathers, who multiply'd the Seed of *Israel*, as the Gras of the Field, and gave them the Sovereignty over many Nations; grant that the Sublime Port, which is the Nursery of the Faithful, may always take such Measures as shall advance the Interest of the Mussulman Empire.

Paris, 14th of the 3d Moon,
of the Year 1666.

LETTER

LETTER VII.

To Hamel Muladdia, Xeriph of Salle.

THE Son is no longer a *Captive*, but a *Conqueror* :: His first Appearance before the Ladies of this Court was an Equivalent to his Ransom. He is like to do thee greater Service by his Chains, than when he rang'd the Seas. His Beauty may do more Mischief in *France*, than all thy Ships of War; since it has already created such Rivalships and Factions among the *Fair Sex*, as engages the *French Gallants* on many unhappy Rencounters; and in a little time it will be difficult for the Interresed Sparks, to meet and part with unsheathe'd Swords. Labels and Panegyricks divide the Studies of the Wits; while one flatters, another lampoons the Amorous Females; and *Mirammud*, the *Illustrious Slave*, is all the Talk. In a Word, he finds Royal Usage, having the Liberty of the Court; and all are pleas'd with his graceful Deportment, and undisguis'd Conversation. Every one affects his Company, and he has the *Fate of Princes, Never to be alone*. His Skill in riding, and throwing the Lance, has enflam'd the Noble Youth with Martial Emulations: They esteem *Mirammud* the most accomplish'd Person of this Age.

Canst thou now repine at thy Son's Glorious Thraldom? A Captivity that loads him with so many Honours? That lays his Conquerours at his Feet? And subdues all Hearts to his Matchless Perfections? His Followers find Friendship among the *Infidels* for his sake: 'Twere to be wish'd, that equal Humanity were shew'd to the *Christian Slaves* in *Barbary*. I tell thee, thy Son is so admir'd and lov'd, that all

thy Treasure cannot redeem him. The French are generous, and scorn to sell the Brave for Gold. They will sooner give thee thy Son again, expecting from his Gratitude a Recompence surpassing the Value of Money; that is, an Inviolable observing the *Conditions of Peace*, which they say, thou hast so often broke. Thy Embassadors are expected here, to consummate a lasting Friendship. When that is done, thou wilt quickly see thy Son return, attended by a numerous Train of French, who have vow'd to follow his Fortune through the World, so long as he draws not his Cymetar against their King.

I have dispatch'd an Account of this Adventure to the *Kaimacham*, that so the *Sublime Port*, which gives the Law to all the Kings on Earth, may interest it self on thy Behalf. The French seem to have a profound Attach to the *Ottoman Empire*: Whether it proceeds not more from Fear, and the Principles of Policy, than from any real Love to the Mussulmans, I will not determine. They speak reverently of the *Grand Signior*, covet his Friendship, and applaud the Victorious Enterprizes of the *True Believers*. Indeed they are Naturally a Martial People, and honour all Men of brave Spirits and daring Resolutions. They have this particular Reason also to bear Friendship to the *Invincible Osmans*, because we are almost continually in Wars with the House of *Austria*, the Old Enemy of France. The Germans are wont to say, That the Dragon's Head and Tail are in Conjunction, when the Turks and the French invade the Empire at the same time. These are numbered amongst the *Constellations* by Astrologers, to which the Germans allude in this Proverb; being ever Jealous of some private Treaty between the Sultan and the French Court.

God, who is the Wisest of the Wisest, instruct thee to adjust thy Differences Happily with this Noble

ble Nation, that so thou mayst see thy Son again in Peace at *Salle*.

Paris, 14th of the 3d Moon,
of the Year 1666.

LETTER VIII.

To Pesteli Hali, his Brother, Master of the Customs at Constantinople.

Upon my Word, thy Letter came in a Critical Hour, to prevent, for ought I know, more Mischief than could have been repair'd again all the Days of my Life. I have but just taken my Eyes off from it, and set Pen to Paper, to express my Thanks to thee for the Care thou tak'st of thy Exil'd Brother; for the Post goes this Night, and I have appointed to meet *Eliachim* the Jew with some Armenians within these few Minutes, It had been an unfortunate Meeting for me, had not thy Dispatch come so opportunely to give me Warning of our Cousin *Solyman*'s Perfidy: For these Furr'd-Caps are his Spies and Confidents. The Back-Blows of *Tagn*; *Negidber*, and the Great Devil be upon him and them. What have I done to that Ungrateful Villain, to merit such ill Offices from him? But upon thee be the Mercies of God, the Favours of his Prophet, and the Benedictions of all good Men and Angels: For thou art to me as one of the Watchers above, more than a Brother: Thou art the *Tutelar Genius* of my Life, my good *Damon* in time of Danger.

We had design'd this Evening for a private Banquet of Wine, which, thou knowest, dilates the Hearts of Mortals, unlocks Secrets, and makes

the most reserv'd Man in the World too Talkative and Open.

I keep as great a Guard upon my Tongue, perhaps, as another; but God knows how far I might have bee: tempted by such good Company, to let it loose for the sake of Discourse: For these Fellows are soft as the Air in their Addreſs and Conversation; they appear as Innocent as Santones; sincere as Hadgi's; Loyal and Courteous as the Pages of the Sc-tail. They would wheedle Ninety Nine of Argus's Eyes out of his Head fucctively, before he miss'd One.

They came first to Paris, as Merchants; and no doubt, but Solyman had given 'em Instructions how to insinuate into Eliachim's Acquaintance, and so by Degrees into mine. For that honest Jew trades with People of all Nations and Characters.

However it be, I remember the very Words which thou insertest in thy Letter, were spoken by me in Company with these Infidels. But I shall find a way to be even with them, and Solyman too, before they'll dream of it.

In the mean time, I pray heartily, that if ever it shall be thy Misfortune to be in the like Peril; Destiny or Chance, Providence or Fate may raise some Friend to give thee a Caution; and that thou may'st not with the Unhappy Cesar, neglect to read it in time.

I'm now going to encounter these Giafers; perhaps I shall catch 'em in their own Snares. If not, I'll secure they shall not catch me.

Dear Pesteli, may thy Soul repose under the Protection of God.

Paris, the 1st of the 5th Moōn,
of the Year 1666.

LETTER IX.

To Dgnet Oglou.

TO whom should I complain in my Adversity, but to my Friend? I have been more embras'd within these two Moons, than through all the former Course of my Life. Troubles of divers kinds throng in upon me. I seem like a Butt or mark whereat every Species of Misfortune, like a skilful Archer, directs the Fatal Arrows of its Malice. I am near overwhelm'd with Calamities. Heaven and Earth are set against me, and all the Elements conspire my Ruin. Yet no Persecution appears so terrible as that of Men, nor any Affliction so poignant as that which proceeds from the Ingratitude and Perfidy of my own Country-men, Persons related to me by Blood.

Age and much Sickness have confin'd me to my Bed for a considerable time, which is no small Alloy to Humane Happiness. But to render me perfectly miserable, the Ministers of the Port art angry with me for being Old and Infirm, and for not continuing to serve the *Grand Signior*, with the same Vigour and Strength as formerly: Else what mean the frequent Reproaches they send me, whilst I am not in a Condition to answer them, or make an Apology for my self? Would they have me Immortal, and Proof against the Strokes of Destiny and Death, which thou know'st are Unavoidable? When I was in my Prime, Healthy and strong as an Eagle, they encourag'd me with the fairest Promises in the World, telling me I should never want for Money, or the Protection of the *Grand Signior*. Yet even then I receiv'd not my Pension without Murmurs and obscure Menaces.

Menaces. So hard a thing is it for Courtiers to be touch'd with any Man's Necessities. But now they threaten plainly to stop all farther supplies, unless I will grow Young again, and do Busines as briskly as when I'd numbered but Thirty Summers. Thus they serve poor *Mahmut*, as we use Oranges and Limons, whose vital Spirit when we have suck'd out, we throw the rest away as unprofitable. Yet not one of them will contribute in the least to my Recovery. Only the generous *Cara Hali*, our beloved Friend, hearing of my Malady, sent me a strange *Chymical Liquour*, with the Celebrated *Confedion El Razi*, some *Bezoar*, and the most precious Balm of *Gilead*: All prepar'd to my Hand, with Directions, and seal'd with an Authentick Signet.

These indeed had a marvellous Operation on me. I tried them but Yesterday, and find my self suddenly restor'd to some Degrees of Health, as by a Miracle. Whether it be the vast Esteem I have for that Excellent *Physician*, with the Confidence I repose in his Skill and Judgment, has had some Influence on me, or what else I know not; (yet we use to observe, that the Patient's good Opieion of his Physicians is half a Cure:) However, these Soverein Medicines have inspir'd me with a new Energy. And had I not other Afflictions to break my Heart, I cou'd almost promise my self to reach the Age of Nestor. But my Unfortunate Stars will have it otherwise, and I am resign'd to Destiny.

Thou know'st my Cousin *Solyman*, the Turbant-Maker, and art no Stranger to his Humours and Fortune: What an unsettled Man he has been in the whole Course of his Life: That no Employment cou'd ever please him, nor he be long fix'd in any Place. How he has rambl'd from *Constantinople* to *Scutari*, from thence to *Chalcedon*, &c. Always

Always murmuring against Heaven, and complaining of his hard Fate, in that he was not bred a Courtier, a Student, a Soldier or any Thing but what he really is. Thou art acquainted also with some of his Religious Caprices, how he is addicted to doing the Book, making the Triple Knot, and to a Thousand other foolish Superstitions; by which whilst he aspires at the Character of a Sage, or a Cunning Man, he renders himself more Contemptible than an Ideot; forfeiting the Esteem of all wise and good Men, for the Sake of a little Fame and noisie Character among the Empty, Giddy Multitude.

But after all, I believe thou art wholly a Stranger to his Secret Malice, and the Rancour with which he persecuted me, his poor Exil'd Uncle. I my self was deceiv'd by the Subtle Apology he made some Years ago for the Slanders his Tongue had utter'd; when he transferr'd all the Guilt of that Injury on *Shashim, Isthamb*, the *Black Eunuch*, and *Ichingi Cap Oglani*, Master of the Pages. But now I'm convinc'd he is a Traytor, a Villain, and a Fellow void of Faith or Honesty.

I receiv'd a Letter from him within these seven Days, full of Tender and Insinuating Expressions, thanking me for all the good Offices I had done him, and for my seasonable Counsel in several Cases. Professing also at the same time an Inviolable Friendship, and that he would make it his Study to do me some Effectual Service. Yet the next Post brought me a Dispatch from my Brother *Pesteli Hali*, wherein he bids me beware of *Solyman*; assuring me that he had good Reason to suspect that Cousin of mine had some ill Design upon me. This is certain says my Brother, *Solyman* boasts to his Familiars, not without some Insult, that there is not a Word or Action escapes his Uncle *Mahmut* at *Paris*, but he is soon inform'd of

of it at Constantinople. And that which come in the same Jealousie with Pesteli is, he inserts in his Letter to me, some Poems and Discourses *Verbatim*, which I must own to have been between me and El the Jew, with two, or three Armenian Chants, in our most private Meetings at Solyman's House or my Chamber. These he took from some of Solyman's most Intimate Friends.

What can I make of all this, but that Armenians are of Solyman's Council, his Priests, his Chronee's, &c. whom having Business of their own at Paris, that perfidious Wretch has entreated to pry into my Secrets, -to give him a full Account of what Discoveries they make, : possible to trepan me into some Irrecoverable Error in my Conduct, that so he may finally prevail over me.

O Mahomet ! What is become of the Reverence due to thy Sacred Name, to thy Law, and to the Book penn'd in Heaven? Where is the Mussulman's Faith and Integrity ? The Religious Friendship, with which our Fathers prop'd up another in the Service of God and the Empire of True Believers ? But there is no need of exclaiming against Faith and Piety on this Account : Human Nature it self is Responsible for the Baseness and ingratitude of my Kinsman. He no longer deserves the Character of a Man. I advise thee to shun the Company as a Pest, a walking Contagion among Mortals.

In a word, dear Dgnst, let not thou and I suffer our selves to be carried away by a vain Piety. Tenderness for any Man, tho' he be the Son of a Mother's Sister ; since there is no Trust in Blood and Blood : But let us learn the Maxims of Fidelity and Wisdom, which teach Men to lay the Foundation

of their own Happiness, in smiling at the Misfortunes of others.

Paris, 14th. of the 6th. Moon,
of the Year 1666.

LETTER XVI.

To Hamet, Reis Effendi, Principal Secretary of the Ottoman Empire.

Besides the General Characters of Countries and the People Inhabiting there, it is necessary for thee to be inform'd of Particular Emergencies, and such Events, as deserve a Place in the Eternal Records of the Ottoman Monarchy, the Fifth and last in the World. That so the Ministers of the August Divan, the destin'd Arbitrators of the Universe, Judges of all Humane Affairs, and Counsellors of the Great Sultan, may in the Sacred Code, as in a Mirror, behold whatever happens in the distant Climates, worthy of Remark.

After the Salutations, therefore proceeding from profound Humility, entire Respect, and perfect Friendship, know that a devouring Pestilence has lately made a Fatal Decimation in the English Territories, especially in London, the Capital City of that Island, where above a Hundred Thousand Souls, struck with Invisible Darts from God, went off the Stage of Human Life, in less than Six Moons Revolution.

The dire Contagion by Degrees spread farther through the Adjacent Provinces, and reach'd the most remote and solitary Corners of the Land: Death set his Standard up, proclaiming Open War against

tion itigu a : Death celebrated Crucifixim
ry where.

Such as pretend to Astrology and hidden S
will have this to be an Effect of the fate
which appear'd at the End of the Year 1664.
others attribute it to nearer Natural Causes ; and
conclude it is a Judgment sent from Heaven
Rebellious People , who a few Years before
involv'd the Nation in a Civil War, and barb
Massacr'd their King. God only knows the
that is conceal'd from Man.

Thou mayst Register alfo, That the Queen
of France is newly dead, and the Crook-back'd
of Conti. On which account, this Court is
Mourning , and the Churches hung with
whilst Melancholy Bells, perpetually invite us
ing to pray for the deceased Royal Souls ; and
bass'd Organ Pipes breath out Incessant de-
pirations, sounding like Inarticulate Prayers
Funeral Sighs for the departed. In this the
renes approach near to the Faith of True Bel-

steer his Course through the uncertain Tracts of Mortal Life ; that he may at last arrive in Paradise. For we shall never find the Way thither by General Rules.

Illustrious *Hemet*, I pray that thou and I may at a destin'd Hour, encounter one another in the Walks of *Eden*, there to converse under Immortal Shades near to some warbling Stream of matchless Wine or Water ; to revolve our past Fatigues on Earth, and to caress our selves in the Security of Endlets Blis's.

Paris, 15th. of the 7th. Moon,
of the Year 1666.

LETTER XI.

To Nathan Ben Saddi, a Jew at Vienna.

THOU and thy feigned *Messias* be damn'd together for Company ? Must I be baulk'd of my Money for the Sake of your new *Superstition* ? How many *Messias*'s have ye had, Twenty Five at least, besides the Son of *Mary*, who is acknowledg'd and bless'd for ever ? Must all the World be bubbled to Eternity by the Fables of your Nation ? Curse upon your *Rabbi*'s and *Cochams*, those Pimps to the more Religious Debaucheries of Mortals. *Nathan*, I took thee for another Manner of Man. However if thou art a Sworn Servant to *Sabbati Sevi* the new *Sham-King* of the Jews, I have nothing to say to it : Do as thou wilt. But, I dare be a Prophet so far as to tell thee, thou wilt be cursedly left in the Lurch, with the rest of the Fools, thy Bigotted Brethren. Let what will be, it behoves thee as an honest Man to transmit

ber of the Righteous, who shall posses P
Some of thy Letters have encourag'd me to h
this, but thy last makes me almost despair of
thee happy either in *This* World or the Next
thou writest like one in a Frensy, raving on
ra's of strange Honour, Glory and Power which
shalt shortly enjoy in the Kingdom of thy
sticke *Messias*; thou art already a Prince in the
Conceit.

For God's Sake, *Nathan*, wean thy self from
Religious Fondnesses : Awaken thy Reason,
is the distinguishing Character of a Man. Examine
the Grounds of this new Delusion; search into
Birth and Origin of *Sabbati Sevi*, and thou w
him to descend of an Obscure and Base Par
his Father being but a Kind of Mungrel Jew
by Profession an Usurer, which is forbid
Written Law of *Moses*, and in the Great Al
is accounted Execrable : His Mother a Woman
the Curds, suspected for a Witch, in Regard
of ther Infidel Nation practise Masick Arts

ticular Relation of his Life, from such as knew him a Youth at *Smyrna*, the Place of his Nativity. He is accus'd of many Vices and Extravagances during his early Years. His conversation was wild and dissolute, being a noted *Inamorato* or *Stallion* over all that City. For which and some other Crimes, he was expell'd the *Synagogue*, and banish'd from *Smyrna*, by the Mutual Consent of the *Mussulman Cadi*, and your own Rulers. He was also excommunicated by the *Rabbi's* as a Heretick, for broaching certain Doctrines repugnant to your Law, and the General Faith of the *Jews*. All which cannot but be prevailing Recommendations of him to the Office of *Messias* or King of *Israel*.

From hence he rambled up and down the *Morea* and other Provinces of *Greece*, leaving a Memorial of Infamy, where-ever he set his Foot; continually marrying and divorcing of Wives, debauching of Virgins; and frequenting the Company of Harlots, till those Countries grew weary of him, and threaten'd to chastise his Wickedness. Then he pass'd over into *Syria* and *Palestine*, beginning to set up for a Reformer of your Law, and at *Jerusalem* openly professing himself to be a *Messias*; whereby he drew a Rabble of Lunaticks and Frantick People after him. But as for the Seniors and Governours, they have rejected him as an Impostor.

Consider, *Nathan*, the Fate that befel *Ben Cochab*, as he call'd himself, that is, the Son of a Star, who pretended to be the *Messias* in the Days of *Adrian*, Emperour of the *Romans*; Reflect on the Calamities which over-whelm'd him and his Followers, to the Number of Four Hundred Thousand *Jews*; who all fell with their *False Prophet*, Sacrifices to the just Revenge and Fury of that Incens'd Monarch: For they had impudently boasted that by such a prefix'd time, he should be taken Captive and depos'd from his Throne by the *Messias*, who should assume the Imperial

I now wait all the Reason in the world, to r
better Opinion of *Sabbati Sevi*, since he is r
by the Wiser Sort of Jews, and has not per
one Miracle in Confirmation of his pretended
as ship. Neither has any uncommon or pret
ral Appearance happen'd before or since he a
this Dignity. Whereas all your *Rabbies* teach
no less than Ten Eminent and Remarkable Pre
shall precede the Coming of your *Messijs*.
remember thou thy self about Ten Years ago
me a Letter much to the same Effect, telli
that certain Monstrous Sorts of Men should
from the Ends of the Earth, whose Eyes shal
Venomous as *Basilisks*, with a great many
Stories of like Nature.

Hast thou forgot this, *Nathan*, or art thou
infatuated with the bold Impostures of this
dread Deceiver, or for his sake, to deny thy
Faith, reverse thy own Sentiments, and disant
Traditions of thy Doctors? For shame row
thy Intellectual Faculties and suffer not thy E

gies come to pass, which thou thy self didst once so passionately believe: And then I promise thee on the Word of a *Mussulman*, that I will be thy *Prose-lyte*, and embrace thy Law, and adore thy *Messias*; on condition, that otherwise thou wilt be my Con-vert, believe the Alcoran, and obey the Messenger of God, the Last and Seal of the Prophets.

Paris, 11th. of the 9th. Moon,
of the Year 1666.

LETTER XII. To the Kaimacham.

I Am afraid the *Divan* will be oblig'd to send another *Agent* to *Vienna*, to supply the Place of *Nathan Ben Saddi*, who is running mad after the new *Messias* of the *Jews*. There is no doubt but thou and the other Happy *Ministers*, residing at the *August Port*, have heard of a certain *Impostor* at *Smyrna*, by Name *Sabbati Sevi*, of *Hebrew Race*, who calls himself the *Only begotten Son of God*, *Messias* and *Redeemer* of *Israel*; and what Multitudes of doting Credulous *Jews* he draws after him. So that there is a *Schism* broke out between them, and they are divided into Two contrary Factions both in *Smyrna*, and all over the *Levant*. It is impossible that these things should be concealed from the *Resplendent Seat of Fame*, since they have reach'd even our Ears who dwell at this Distance: Nay there is hardly a *Province* or *City* in all the *West*, which has not receiv'd Intelligence of so Remarkable a Novelty.

I have receiv'd a Dispatch from *Zeidi Alamanzi* at *Venice*, wherein he informs me, that all the *Jews* of *Italy* are preparing to visit the *Holy Land*, and to see the

the Face of their long expected *Messias*, who they believe is really come on Earth, and is that *Sevi*, at *Smyrna*. They are settling their Affairs as fast as they can, acquitting themselves from Worldly Engagements, and those who are able give themselves up to Prayer and Mortification, whilst others spend their time in Feasting, Drunkenness and all manner of Mirth. He says, some of them will sit or stand up to the Nose in Water, for and Twenty Hours together. And this they call the Imitation of *Adam's Penance*, according to the *Scripture*: For they are taught, that the *First Man* was banish'd from *Paradise* for his Punishment for his Sin, stood a Hundred and Sixty Years together in Water thus reaching to his Struts.

Others of these Superstitious People, will sit many Hours together on a Heap of *Pismire*, till they're almost stung to Death. A third Sort dig down Graves, and going down into them, cause themselves to be covered all over with Earth, excepting their Faces; and in this Condition they remain till they are almost famish'd.

In the mean while, they send Circular Letters to all Parts, congratulating each others apparent Happiness and Deliverance from the Oppression of the Gentiles: For so they term all that are not of their own *Nation*. And in these mutual Advertisements, they fail not to Prophecie, That their *Messias* will in such a *Moon*, go to the Great Tyrant, King *Iamaelites*, and *Lord* of all the *Children of Men*; (So they blaspheme our Glorious Saviour) That he shall depose him from his Throne, and bring him away Captive; after which he shall have the Dominions of the whole Earth laid at his Feet.

With such kind of wild Stuff, do these d—d People flatter one another and themselves, as if little time they were to be *Lords of all Things*.

that no Trading or Commerce goes forward among them ; An Universal stop is put to all Business ; it being esteem'd an Inexpiable Sin, to follow their Trades in the Days of the *Messias*, who is to enrich them with the Wealth of all Nations.

Strange Rumours are spread abroad, of the Return of the *Ten Tribes* over the River *Sabbation*, who were carried away Captives by *Salmanassar King of Assyria*, and never were heard of since, till they now discourse of their being encamp'd in the *Desart of Mount Sinai*, in their march to the *Holy Land*. 'Tis reported also, that a Mighty Fleet of Ships were seen at Sea, whose Sails were of *Sattin*, and their Streamers bore the Figure of a Lion, with this Inscription, *The Lyon of the Tribe of Judah*.

The *Christians* seem astonish'd at these things, yet some look on 'em only as Dreams. As for honest *Eliae him* here, he is no more mov'd at these things than I ; only he laughs at the Folly of the Credulous World, and curses the *Jews*, for bringing such Contempt on themselves and their Posterity. But *Nathan* is like one Hag-ridden, of defil'd by the *Lamia* of the Night. He has lost all Reason, and 'twill be no less than a Miracle that must restore it again.

Sage Minister, whilst these Execrable People thus lose themselves for the Sake of their Counterfeit *Messias*, let us continue to honour the *True One*, even *Jesus the Son of Mary*, who is now in *Paradise*, and our *Holy Prophet* with him.

Paris, 1st. of the 9th. Moon,
of the Year 1666.

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LETTER XIII.

To Murat Baffa.

This has been a Considerable Year of Actions and Events. At the Beginning of it, I sent to the Port an Account of the Death of the Queen-Mother of France, and of the Prince of Conti; now I will farther inform thee of a War that is broke out between this Crown and that of England. The Occasion of it was this: The English and the Hollanders trafficking in America, had had some Misunderstandings and Feuds about the Limits of their several Conquests in those Remote Parts of the World. The Hollanders being the strongest, did many Injuries to their Neighbours the English, and domineer'd over them as their Lords. The English resenting this very heinously, and grown weary of their Oppressions, sent Complaints to their King. He to redress his Subjects order'd his Resident at the Hague, to demand Satisfaction of the States. They refus'd to do him that Justice; upon which he was resolv'd to have Recourse to his Arms, and accordingly proclaim'd War against Holland; making all necessary Preparations to carry it on. The same did his Adversaries. The French King in the mean time was oblig'd by a Treaty with the Hollanders concluded in the Year 1662. to espouse their Quarrels; yet that he might not break with England rashly, he first sent an Ambassador to that Court to mediate a Peace. But that proving Ineffectual, he proclaim'd War against that Nation, and commanded the English Ambassador to depart his Kingdom. The Duke of Beaufort, who is Admiral at Sea, was order'd to Equip a Gallant Fleet, and joyn the Dutch Navy; Which he perform'd with all imaginable Diligence and

and Expedition. There have been Two Combats between these Enemies at Sea, and in both the Dutch had the worst of it: Neither did the French escape without some Loss, having Two of their Greatest Ships severely shatter'd, and a Third taken by the English.

The Plague still rages in England, and has almost depopulated whole Provinces. Whilst a milder Death has robb'd France of one of her Greatest Heroes: The Count d'Harcourt, of whom I have often made mention, is gone to celebrate the Triumphs due to his Valour and Fortune in another World.

The Emperour of Germany has at last married the Infanta of Spain, after abundance of Demurs and Hesitations about that Business. These Nazarenes can do nothing with Expedition. The Spiritual Courts, as they call them, have more Tricks and Cramp Words to amuse People with, than an Indian Mountebank or Jugler. Neither are Sovereign Princes more exempt from their Jurisdiction, than the meanest of their Subjects. Especially the Court of Rome, can make or annul Marriages at Pleasure. And they are sure to be excommunicated, who refuse to submit to their Orders. This Holy Court can also bind or release Sins, open or shut the Gates of Paradise, make a Devil a Saint, or a Saint a Devil. In a word, they can do every thing if there be Gold in the Case. But if that be wanting they can do nothing but shrug their Shoulders.

Thou mayst also inform the Divan, that the French King has given Permission to some of his Subjects, to undertake a Conquest in America, and establish a Commerce in that Part of the World. Many Vessels are equipped in Order to this Expedition, and they that are concern'd in the Voyage, are as merry as Jason and his Argonauts, when they were preparing to fetch the Golden Fleece from

Colchos. That Western Continent affords imm Riches, and tempts all the Nations in Europe, to n an Experiment of their Fortune, in gaining Part of it or other. 'Twere to be wish'd it lay ner to the Ottoman Empire. No Record can di ver the Origin of the Inhabitants. Yet most An conjecture, that they pass'd over from the N East Parts of Asia, where the Streights of Ania very Narrow, and would invite Sea-faring Me seek new Adventures. Besides, by their being bals, it appears very probable, That either they eended from the Tartars or the Tartars from tl God alone knows how to adjust the Differences, reveal the Secrets of History.

Brave Bassa, 'Tis no matter from what Stoc are descended, so long as we have Virtue. For alone is the only True Nobility. God regale with his Favours.

Paris, 30th. of the 9th. Moon,
of the Year 1666.

LETTER XIV.

To Pesteli Hali, his Brother, Master of the Customs, and Superintendent of the Arsenal at Constantinople.

When I hear of thy Prosperity, my Heart is dilated like his who has found hidden Wealth. Yet I am sorry for the Disgrace of the good Old Man, thy Predecessor: But we must not censure the Conduct of our Superiors. The Justice of their Actions is not to be call'd in Question. The Sultan cannot err. This is an establish'd Maxim in all Monarchies, especially in that of the Renowned Osmans.

As for what relates to thee, in this New Advance thou hast made; thy own Experience acquir'd by many Years Travel and Observation in Foreign Countries, added to the Knowledge thou hast in the Laws, Discipline and Customs of thy own will be a sufficient Guide, to conduct thee in the Management of thy Business. Yet despise not the Counsel of others. A Man is never nearer to Ruin, than when he trusts too much to his own Wisdom. Therefore the greatest Emperors undertake nothing of Moment rashly or without Advice. Temerity often blasts the fairest Designs.

It will be of particular Import to thee, to hear of a Tragical Event that has lately happen'd to Rezan, a Great City in Russia, by the blowing up of the Magazine. This Gunpowder does more Mischief than Good in the World. The Ancients fought as successfully with Bows and Arrows,

Swords, and Spears, other Instruments of without running the Hazard of blowing up Cities into the Air, in time of Peace. And could undermine the strongest Castles, even situated on Rocks, without the help of this Ian Dust. Nature taught 'em to be Industrious in seating their Enemies, and they spared no labour to gain the Victory. Our Fore-Fathers hardy and strong, patient of Toils and Fatig. They cut their Way into Mountains of Stone, in Place of Strength were built on it, which they Occasion to besiege. And as they hew'd away Part of the Rock which supported the Walls, underprop'd the Foundation with Wooden Pi And when they had finish'd their Mine, the Fire to certain Combustible Matter, which consumed the Supports, the Walls and Gates that rested them, sunk down and left the Fortress naked open to the Besiegers.

It had been well for the Inhabitants of R. if their City had been only thus gently dismally by some Enemy against whom they might have afterwards employed their Courage to deter'd themselves, or make Composition. But poor Unfortunate People, they have felt a ruder Shock, a merciful Blow of Fate, their City being in a nute's time, without the least Warning, sto plunder'd, and laid in Heaps, by an Enemy w gives no Quarter.

This Accident happen'd on the 15th of the Moon, about the Hour of *Vlanamisi*. There Five Hundred Barrels of Powder in the *Migaz* and the Force of the Blow was so violent, that besides the Destruction of that City, or at least the Part of it, all the Neighbouring Villages round a it, felt its fatal Effects, some of their Houses sha as in an Earth-quake, others falling to Pieces.

Affuredly, Heaven is angry with these Infidels, and turns the very Instruments of their Defence and Safety, into Scourges for their Chastisement. I formerly sent Saleh the Superintendent, an Account of the like Misfortune that befel the City of Gravelines in Flanders, and of other terrible Effects of the Wrath of Heaven in the Low-Countries. One Disaster follows close on the back of another; yet the Infidels are insensible and stupid, as they were in the Days of Noah, when the Flood came and surpriz'd all the Inhabitants of the Country. That Prophet gave 'em warning of the approaching Danger. He was Three whole Years in cutting down Indian Plane-Trees, and preparing Planks, Beams, Pins and other necessaries, and Seven Years more in Building that Wonderful Ship. The Infidels went by daily, and saw him at Work; but they derided the Patient Apostle, and taught their Children to mock him, saying, *Where is the Water this Ship is to sail in?* After the Ark was finish'd, it lay on the Ground Seven Moons, till they had Thrice sacrific'd some of Noah's Followers to their Idols.

It was perfected in the Moon of Rajeb, and in the Moon of Saphar was the Decree of the Chastisement sign'd, which was to be executed on all of Mortal Race, save Noah and the Fourscore that were with him, with the Two Pairs of every Species, which the Four Winds, by God's Appointment, collected together, and drove into the Ark, and the Body of Adam, which was enshrin'd and brought to Noah by Angels out of the Region of Mecca. There was also Philemon the Good Priest of Egypt, with his whole Family.

Just as the determined Day and Hour of the Flood was come, the Prince of the Country, stimulated by his Evil Destiny, mounted his Horse with some of his Retinue; and having sacrific'd to

their Idols, rode toward the Place where Noah and his Company were shut up in the Ark, with a Design to burn it to Ashes. He call'd out aloud to the Prophet, with Scoffs, saying, O Noah, where is the Water in which this Ship is to sail? It will be with you incontinently, replied the Holy Man, before you can remove your Station. Come down, thou Dotard, said the proud Infidel, otherwise I will burn thee and thy Companions with Fire. O miserable Man, said Noah, Turn to God, for his Judgments are ready to burst forth on you.

The Prince Incens'd at this, commanded his Slaves to put Fire to the Ark. But while he was yet speaking, he manifestly saw the Water gushing out on all Hands round about him, and under his Feet. Then his Heart was troubl'd, and full of Anguish and Fear. He hasted to secure himself with his Family and Goods, in the Castles which he had built, on the highest Mountains. But alas, the Earth open'd, and broke like a Spider's Web; so violent was the Force of the Waters which boyled up every where. The Clouds pour'd down vast Cataracts of Rain, mix'd with Dreadful and Insupportable Thunder and Lightning, The Miserable Infidels throng'd upon one another, cursing and blaspheming their Gods who had deluded 'em. Great was the Confusion and Cry every where; for such a Calamity had never been known since the Moon gave her Light. If any were so nimble as to reach the Foot of a Mountain, yet he could not ascend by Reason of Stones which fell on his Head, and Torrents of boylng Water that ran down upon him, as if it had come out of a Cauldron. And suppose he had reach'd the top, it had been but a short Delay of his Fate; for in a word, the Waters swell'd Forty Cubits above the highest Mountains, and all the Living Generations perish'd.

Son of my Mother, when thou readest this *Memoir*, (for it is a *Fragment* of an Ancient *Arabick Writing*) think on the Day of Judgment, which shall surprize the World, even as the Deluge did. At that Hour, the greatest part of Men will not dream of any such thing, till they see Flames and Rivers of Fire bursting forth from the Springs and Fountains which before yielded Water, and Showers of Fire descending from *Heaven*, instead of Rain. For the *Elements* will change their Courses, to accomplish the *Decrees* of him who made them, and to consummate the Revenge of the *Omnipotent*, against *Unbelievers*.

Paris, 2d. of the 11th. Moon,
of the Year 1666.

LETTER XV.

To Useph, Bassa.

Surely, the Gods of the *English* are angry with that People, and the *Guardian Spirits* of the *Isle*, have forsook their Charge. I sent a Dispatch at the beginning of this Year to *Murat*, Bassa; wherein I inform'd him of a Destructive *Plague*, raging at *London*, and in other parts of the Nation. That *Pestilence* continues still, but under different Forms, to assault the Living, and augment the Number of the Dead.

God only knows the *Origine* of these *Epidemical Contagions*; whether they derive their Pedigree from *Heaven* or *Hell*; from the *Earth*, or any other *Element*. Perhaps some latent Poisons in the Air, mix with the Breath of Mortals, and, by their subtle Energy, soon dissipate the vital

Flame of Humane Bodies, like the Infectious Blasts of the Wind *El-Samiel* in *Arabia*, which in a moment's time commits a Rape upon the Lives of Travellers, scorching their Spirits up, and leaving on the Sands a black, stiff Carcass of jelly'd Flesh, as tho' they had been Thunder-struck. Or, perhaps some Venomous Exhalations from the Minerals below, transpire through Chinks and Crannies in the Earth, to plunder Mortals of their Breath, like to the Fatal Vapours in the *Cave of Death*, not far from *Virgil's Grot* in *Italy*. Or, who can tell; but that some hidden Meteors above, or some Malignant Stars, may send down whole Battalions of empoyson'd Atomes, to invade this Region of Mortality; and in Death's Name, King of the World *Invisible*, to claim and carry away a certain number of Ghosts, prick'd down by Destiny, a Tribute set by Fate? However it be, that whole Island may well be call'd at this time the Grand Infirmary of Europe, where Baneful Sickness makes its Publick Residence. The timorous Giaffers run from Place to Place, thinking to escape from Heaven's all-searching Pursuivants, They flee from Populous Towns to Villages; and from these again to unfrequented Desarts, Woods, and Heaths, carrying their Wives and Children with 'em, and all the Substance of their Houses. The Roads are cover'd with the Caravans of doubtful Passengers, who dread to think of going back, to the Contagious Seats they left behind, yet know not where to be receiv'd anew. So general is the Consternation, so strong the Fear of those who yet survive, lest they should also catch the Infection and die.

Besides this, they have felt the Strokes of another surprizing Calamity: London, the Capital City of England, being newly consum'd by Fire. It is not certain, whether Design or Chance first kindled

dled the devouring Element. But it fell out at an unlucky Season, when the Wind was high, and from its Eastern Quarter blew the Flames full West, which spreading North and South, demolish'd all before them, laying the greatest Part of that Rich and Famous City in Ashes.

Some ascribe this to a Plot of the French; others term it, a Judgment of God, for their Rebellion, Pride, and other crying Sins. Whilst with equal Probability, a third sort affirm, 'Twas contriv'd, and put in Execution by a Cabal of Carpenters and Masons; who, wanting Employment, and projecting the Method of enriching themselves, disdaining also the Inartificial and Obsolete Form of Buildings, resolv'd to put this City into a New Figure, and raise it according to the Models of Foreign Architecture. Every one guesses as his Affections incline him, or his Conjectures follow the Byass of his Interest. Men are always partial to themselves and the Cause they have espous'd. God only knows the Truth.

The Superstitious among the Roman Catholicks, taking occasion from the timing of this Horrible Conflagration, to insult o'er the English Protestants; who from some obscure Passages in the Book of their Gospel, used to foretel, in a Prophetick Manner, That the Final Ruin and Catastrophe of Rome would happen in this Year 1666. Whereas, by Fatal Experience, more sure than vain Predictions, they find the Metropolis of their own Nation reduc'd to Ashes.

Whoever are the Instruments in these Tragedies, 'tis certain the Designs of Fate are still perform'd. Every Kingdom, State, and Community, has its Critical Periods and Climacters, wherein it suffers Detriment, *

l.ye.

M 6.

* This is

* This Blank the Italian Preface mentions, and says, 'tis owing to the Loss of some Part of the Arabick Letter, suppos'd to be torn off by Chance, or on some other Occasion.

Paris, 2d. of the 11th. Moⁿ,

of the Year 1556.

LETTER XVI.

To Cara Hali, Physician to the Grand Signior.

I Am melancholy, beyond the Description of Painters, Poets, or the lively Eloquence of Cicero. Methinks, I'm some Exotick Being; a perfect Foreigner on Earth; a Stranger to its Laws and Maxims. I appear to other Mortals like a Giafer or Frank in his Western-Dress at Morocco, Babylon, or Constantinople. I mean not for my outward Habit, (for in that I'm Conformable enough to the Mode of the Region where I reside) but I'm all Unfashionable within; Ridiculous in my Sentiments and Conversation. When others laugh, I sigh, and find a Reason to be sad, in the midst of merry Company. Even Wine it self that exhilarates all the World beside, does but increase my Melancholy, by adding Strength unto my labouring Thoughts. It sublimates my Spirits up to Sacred Phrenesies. I am all Lunatick at such a time. Each Glass creates new Dreams, more wild than the strange Flights and Raptures of a Santone. My heated Spleen, like Mount Gil-e!, belches forth horrid Clouds of Smoak and Vapours, which lay long smothering in its spongy Caverns; these quickly spread and cover all the

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the *Horizon* of my *Soul*, rendering it Dark and Gloomy, as the *Cymmerian Solitudes*, or the more dismal Valleys bordering on the River *Styx*, where surly *Charon* waits to Ferry o'er the *Caravans* of trembling *Ghosts*, and land 'em in *Elysium*.

Oh! that those *Fables* of the *Ancient Poets* were but true! Or that I knew but something certain of our *Future State*! Whether the *Soul* survives or no, when Death has stopt the Circulation of our Blood? And what becomes of that *Immortal Substance*, after its parting from the *Body*? Whether it pass by Transmigration into the *Embryo* of some other *Animal*, as *Pythagoras* taught; or be united, swallowed up and lost in the *Universal Soul* of the *World*, as *Plato* did believe? Or if some other *Magnet* does attract its Presence; and hidden *Sympathies* of *Nature* teach it to form its self a *Vehicle* or *Body* of the *Elements*? Perhaps, some *Souls* unite with Air, whilst others mix with Water, Earth, or purer Skies. This for its horrid Sins in Mortal State, may be by the *Eternal Nemesis* sunk down into the Fatal Caverns of Mount *Aetna*, *Strombolo*, or *Pesuvius*; there to Incorporate with burning Rivers and Lakes of Sulphur and other Minerals, to hear perpetually the frightful Cracking, Rumbling, and loud Thunders of those Infernal Vaults: to be without Interrmission annoy'd with the *Eternal Stench* of melted Mines, whose poignant Vapours equally kill it and revive it every Moment, that it may be confin'd to an endless Circle of Miseries: To feel the Excruciating Torments which no Tongue can utter; whilst the Incessant Rapid Motion of thos Exalted and most Violent Fires, with which is embodyed by Decree of *Fate*, rob it of the very Possibility of the least easy Thought, or quiet Minute; and at the same time rack it with Infinit Tortures.

Think not, my Dear Physician, that it is impossible a Separate Spirit, can thus be sensible of Pain. There's no such thing as a Separate Spirit, save God who made all Bodies, and therefore was before them. The Angels themselves are partly Corporal; so are the Devils. Do not believe then, that Mortal Man, who is in a middle State between these Two, shall by Dying gain a Privilege above the most Illustrious Spirits in Heaven. As soon as Death has dislodg'd us from One Body; Nature, Providence, or Fate provides us Another, according to our Qualities, Inclinations and Merits. We may as well by Metempsychosis, become the Spirit or Soul of a flaming Sulphur-Mine, or at least of some Part of it, as of a Horse, an Eagle, or a Dove: For such, for ought we know, may be the Disposition of Divine Wisdom, Justice, and Omnipotence.

By the very same Reason another Soul may be transported to the Open, Happy Skies, where it may either range in boundless, free, and serene Tracts of Bliss; or be Enfranchis'd in the Corporations of the Stars, to dwell in Palaces of Azure, Topazes, and Diamonds; to possess Provinces more Rich than in Peru or Guinea, where the Rusticks plow up Gold; more beautiful and pleasant than the Famous Fields of Thessaly. God knows what will become of us after our Dissolution: But the Ignorance of this one Truth occasions all my Melancholly.

Death is not formidable of it self, nor all the dolorous Circumstances that precede it: 'Tis only what comes after, raises all my Terror. Were I to melt away in lingring Agues and Consumptions; or to be sooner posted off in high wrought Fevers, Pluries, or Pestilence: Or if it were my Fate to die by Pistol, Sword, or Poyson, or any other Kind of slaw or sudden Death, allotted me from Chance or Nature, Providence or Fate: Should Heaven consume me in a Trice by Lightning; or this Globe with equal Swiftneſſ,

ness, bury me in some surprizing Earthquake : 'Twould be all one to *Mabmut*, were it not for the After-Claps, to which I am a Stranger. I tremble at the Hidden and Unsearchable Force of *Nature* : I dread the irreversible unknown Decrees of *Fate*, the *Secret Methods of Eternal Destiny*, the *Laws and Order of the Other World*, in Billeting the Troops of *Humane Souls*, that go to *Winter* there, after this Life's *Campagne* is finished.

Once in a Cold and Frosty Evening, as I was travelling o'er a bleak wide Plain, and felt the penetrating Blasts of North-East-Winds, with chilling Sleer, which fell upon me from the Clouds; my Spirits also tyr'd with tedious Journeys, and my anxious Thoughts were wholly taken up about a Resting-Place that Night, and how to avoid the Assaults of Robbers, with a Thousand other Perils, threatening a Stranger on the Road ; at length I chanc'd to think of the Untry'd and Remote Voyage I must One Day make to Another World. It chill'd my Blood to imagine the disconsolate Naked Circumstances of a *Separate Soul*, which, for ought I knew, might be bewilderd, lost, and forc'd to wander up and down through untrack'd Wastes of misty frozen Air, where the Inhospitable Element affords no Guides, nor *Caravansera's* to comfortless, poor, straggling *Ghosts*; unless they would accept a Lodging in some Cloud, the Cistern and Chariot of Rain, Hail, or Snow ; there to Incorporate with the unwelcome *Meteors*, and be whirl'd round the *Globe*, or else precipitated down to Earth again in Showers ; from thence perhaps to be exhal'd by the Sun, and mix'd with *Embryo's* of *Lightning*, *Fiery Dragons*, *Ignes Fati*, or other Bodies hourly Flaming in the *Welkin*, and thus to circulate in Endless *Transmigrations*. Who knows the Circumstances of departed *Souls*, or *Laws of a Separate State*? Let him declare what Usage we shall find in that Invisible and Dark *Recess*.

cess from Life: He shall be then esteemed
than Apollo, by the penfive *Mahomet*. Not th^e
Delybick Oracle could receive greater Reverence
th^e Inquisitive World; nor *Mecat* now frownd
Mussulmen Pilgrims; or *Medine Tchuchi*, wh^e
Prophet rests in Peace, than such an one shoud
from me, who could wish unsignd Truth did
how we shall be dispos'd of when we die.
am cloy'd and nauseated with the dull Roman
the Priests and Derviches.

My Friend, let thou and I learn to improv
Joys of present Life, and not by dam'rd Me
deprive our selves of double Happiness. But
so comport our selves, that our *Transmigration*
be but from the Pleasures of Earth to those of
'em; from one *Paradise* to another.

Paris, 6th of the 1st Moon,
of the Year 1667.

LETTE

LETTER XVII.

To Kerker Hassan, Bassa.

TH E Blessings of God and his *Prophet* cheer thy Heart, as thou hast exhilarated mine by thy last Letter, wherein thou encouragest me with the Hopes of being remov'd from this disagreeable Post, to one more Delightful and Happy, even to a Sweet Country Retirement, either in *Arabia*, or any other Part of the *Grand Signior's* Dominions, which is the very Mark of all my Wishes.

I have a Natural Aversion for Great and Populous Cities. They seem to be so many Magnificent Sepulchres of the *Living*, where Men are shut up, Imprison'd, and buried from all Commerce with the Elements; or they are like *Hospitals* and *Pest-Houses*, where People crowd, infect, and stink one another to Death with a Thousand Pollutions. They hive together like Bees, and build their Apartments in Darkness. Like Nests of *Pismires*, they trudge up and down all the *Summer* of their *Youth*, to heap up Treasures, that they may spend the *Winter* of their *Old Age* in loathsome Ease, and benumm'd Stupidity; not daring to venture out of the Purlieu of their nasty, smoaky Habitations, and yet they're ready to be stifled with their own Breath.

'Tis with Pleasure I contemplate the Face of the *Infant Earth*, before it was deform'd by the unnecessary Arts of the *Carpenter, Smith, and Mason*: When Men had no other Houses, save what they made themselves, every one for his Family, of the Branches and Boughs of Trees, interwoven with Osiers, Reeds, and Ivy; and cover'd thick with Leaves

Leaves and Grafs to shelter them from Wind, Hail, Rain, and other Injuries of Weather. Or perhaps some had found out a Den or Cave in the Earth, or the Hollow of a Rock, for a Sanctuary in such Cases, where they repos'd in perfect Tranquillity, without Fear of Snares or Violence, without Apprehension of Robbers, or any Tragical Surprize. They went out and in, slept and wak'd, labour'd and rested in Safety and Quiet. Avarice, Envy, and Injustice had not as yet corrupted the Minds of Mortals. The Earth brought forth Corn. Herbage, and Fruits, without the Husbandman's or Gardners Labour : All Places abounded with Plenty of Innocent Refreshments, and those Primitive Inhabitants coveted no more. The Cattle and Bees afforded them Milk and Honey, and the Fountain-Waters were Generous as Wine. This *Globe* was a complete *Paradise*, and no mistaken Zeal had taught Men Religiously to invade one anothers Rights, and in a pious Fury to murder their Neighbours, in hopes of ~~receiving~~ *even* hereafter. There was no such thing as Bigotry or Superstition to be found among any of Humane Race. The *Law of Nature* was in Universal Force : Every Man pursu'd the Dictates of Reason, without hearkning after *Religious Sophistry*, and *Sacred Fables*.

But when once the Lucre of Gold had corrupted Mens Manners, and they not contented with the Riches and Sweets which they daily cropt from the Surface of the Earth, had found a Way to descend into her Bowels, stung with an insatiable Desire of hidden Treasures ; then began Injustice, Oppression and Cruelty to take place. Men made Enclosures to themselves, and compass'd a certain Portion of Land with Hedges, Ditches and Pales, to fence them from the Invasions of others ; for the Guile of their own vicious Inclinations fill'd them with Fears, and made them Jealous of one another

The

They built themselves strong Holds, Fortress, Castles and Cities. And their Terrors encreasing with their Criminal Possessions, they persuaded themselves, that the very Elements would prove their Enemies, if not pacified by Bribes and Presents. Hence sprung the first Invention of *Altars* and *Sacrifices*, and from these vain Panick Fears of Mortals, the Gods deriv'd their Pedigree. For one built a Temple to the *Sun*, another to the *Moon*, a third to *Jupiter*, *Mars*, or the rest of the *Planets*. Some ador'd the *Fire*, others the *Water* or *Wind*. Every one set up to himself such a God as he fancied would be propitious to him. Thus Error being equally propagated with Humane Nature, they created an Infinite Rabble of Imaginary *Deities*, paying to those *Idols*, the Supreme and Incommunicable Honours, due only to the *Eternal Essence, Father and Source* of all things.

Besides, they liv'd in intolerable Pride and Luxury, in constant Wars and Strife, in Darkness, Ignorance and Confusion. I speak of such as dwelt in Cities, and were incorporated together by one common Interest. For still there remain'd some who obey'd the Original *Laws of Nature*, and the *Traditions of Primitive Humanity*.

These dwelt in Tents, or other Moveable Habitations, as our Countrymen the *Arabs* do at this Day, with the *Tartars* their Brethren. They scorn'd to fasten themselves to the Earth, by possessing any part of it in propriety: Every Field and Wood, Hill and Valley, River and Well, were with them in common. They straggled whither they pleased.

This is the Life so emulated by me, or instead of that at least, a Retirement from Cities, that I may breath out my last Hours in a free Air, remote from the stifling Company and Contagion of Mortals. I long to range at Liberty through uafrequent Paths
of

of Desart Ground, o'er wild, unpolish'd Earth from thence insensibly to fall into some Venerable Solitude, where the dry, mossy Barks of Trees silent Characters proclaim the Antiquity of Place; and gentle Whispers of the Wind in the Methods of Platonick Love; inspire soft Passions, which we never felt before, and teach to converse with *Satyrs*, *Nymphs*, and other like Tenants of the Shadœus. How great is the pleasure to be thus surpriz'd with some harmonious warbling Stream, or silent, soft, deep, Chrysanthemum? To speak *Incognito* with *Dryads*, *Hamadryads* and the Sporting *Echo's*; to lie dissolv'd in Innocent Enjoyments on the Banks, to talk Nature, with *Immortal Substances*, and with vanity it self? Oh God! Is not this ravishing?

'Tis difficult to say, whether it would be pleasurable or painful to return from these ineffable Parades of the Soul, to our Domestick Felicities, tho' even the Rural Life, which I acknowledge to be the Happy Earth. Yet there to trace the Herds and Flocks, to walk amidst the High-grown Corn, and Grain, pluck the bearded Ears of Barley, to let our Frowl o'er the various Figures of the Wind-blown Wheat and Millet, our Noses to suck the fragrant Airs of Marjoram, Thyme, Oranges and Lemons, with innumerable Spices; our Ears to hear the imitable Melody of Birds, and every Sense transported, snatch'd away, and lost in Sacred Ecstasies; must needs be rank'd among the highest of earthly Pleasures.

But to descend from these Enjoyments, to the Meanest and most Common Diversions of a Country Life; methinks there's something peculiarly charming in the very Ellenge Situation of the Houses; whether it be on the Brow of a Hill, or the Bottom of a Valley; in the midst of a Wood, or the open of a Heath; on the Side of a Road, or in some

scure Corner of the Country. 'Tis agreeable, when waking in the Morning, to hear the Bleating of Sheep, Lowing of Oxen, Screaming, Quacking and Crowing of Geese, Ducks, Cocks, and other Home-bred Animals ; to hear the louder Winds, threatening to tear up Trees by the Roots, demolish Houses, and remove the Globe it self, if possible, from off its Basis. This would be better Musick to me for a Change, than a Consort of *Dulcimers*, *Theorbo's*, *Timbrels* and *Viols*. Human Nature delights in Variety, and there is a certain Audacious Curiosity in the Soul, which loves to venture on Extremes. The Rain, the Dirt, the Stink of Hogs, Camels, Dromedaries, and other necessary Rural Beasts, would please me better than the constant tedious Ease, and Falsom Sweets of Court or City. I sweat whilst thus shut up within these Walls: It cloys me to be daily walking in a Circle, to trample always o'er the same Ground, in a vast Labyrinth of Houses, where my Senses meet no new refreshing Objects, but my Ears are hourly nauseated, vex'd and tir'd with the Rattling Din of Coaches, Carts, Artificers, and the harsh Voices of such as sell Flesh, Fish, and other things about the Streets. My Eyes can find no grateful Prospects, but dash'd with surly rugged Looks of proud and wealthy *Infidels*; or with the fly Satyrick Smiles of well-fnap'd People, who contemn me for my Bandy-Legs, and Crooked Back.

In a word, my dear Bassa, I long to feel the gentle Breezes of the East, purifying my Soul, and cleansing it from so many Pollutions. I languish for the Sight of *Turbants* and *Crescents*, for the devout Call of the *Muezins* on the lofty *Minarets*: I die in Contemplation of the Sacred *Fasts* and *Feasts*, the Nocturnal Joys of *Ramezan*, the Revels and cheerful Illuminations of *Beiram*, and the Imperial *Dunalma's*. When I think of these things my Soul bursts forth in fervent Invocations, and every Faculty cries Alla, Alla.

May that Divine and Immortal One hear my Prayers, and grant me the Happiness to see the Face of Noble Kerker Hassan, in an Horizon pure and free from the Defilement of Infidels.

Paris, 14th. of the 2d. Moon,
of the Year 1667.

LETTER XVIII.

To Isouf, his Kinsman, a Merchant
at Astracan.

I Sent a Dispatch to thee in the Year 1664, wherein, among other things, I recommended our Cousin Solymen to thy Friendship and Patronage, if ever he should travel to Astracan, as I advis'd him. For thou know'st he has a Roaming Genius, without the Wit to improve himself in any Foreign Country, unless he has a Friend to guide and take care of him: And then 'twill be a difficult Task to make him sensible where he is. He'll always think he is within the Verge of the Grand Signior's Hunt, where he may domineer at large, under the Notion of a Retainer to the Sultan. He's a strange humour'd Fellow. I know not what to make of him. He's as Changeable as Proteus, or a Camelion: Sometimes Religiously Dull and Flegmatick, like a Hadgi; at another Season you shall feel his Pulse beating to the Tune of Youthful Pride, Ambition, Lust, and other Vices. To Day he'd be a Dervich, Santone, or anything that bears the Form of Holiness: But when

he's slept upon't, the vain young Convert would return again to the World, and be a Soldier, Courier, Professor of the Law, or any thing that makes a Figure in the Eyes of Men. So unwelcome are the rigid Paths of Virtue to a Soul not well establish'd in its Principles.

And yet our Cousin *Solyman*, as I am told, is the *Mussulman* of the *Mussulmans*, as to his *Exterior*. With Hand devoutly laid to Breast, and humblest Couch o'th' Head, he gives the *Salem* to his Friends and Neighbours: Soft, as the Signs of *Mutes* in the *Seraglio*: Humble as the *Grecian Chapman*, walking through the Streets, is forc'd to imitate, when he is hector'd by the Rampant *Fanizaries*.

But, Oh my Cousin *Ijouf*, 'tis Grief to say, that *Solyman*, Partaker of our *Blood*; is Base, Ungrateful, and Perfidious: That he shou'd be thus Unnatural, studying the utmost Period of our Life; instead of Honest, Just, and noble Presents, to prolong it.

I had Reason, long ago, to compare him to *Pontius Pilate*, and if I had gone on, and scum'd off all the most Enormous Crimes of Humane Race, 'twould be too little to express his Enmity against *Mahmut*, the kindest Uncle, and the truest Friend, that e'er poor *Solyman* cou'd boast of.

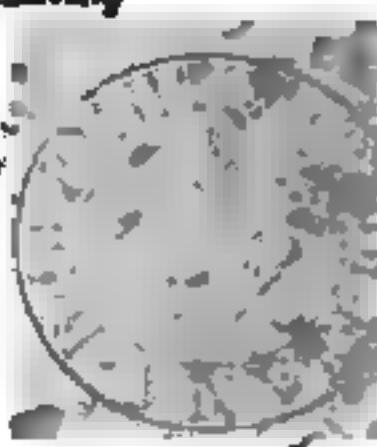
But he is Degenerate, and that's too little, without the mournful Sighs of thee and me, to increase the Aggravation of his Crime.

In Fine, he's our Kinsman, and let us shew Mercy. He has been perfidious to me, and I wou'd retrench the Words I have spoken in his Disgrace. If he comes to *Astracan*, do as thou pleasest: But have an Eye over thine own Affairs. Take not *Solyman* for an *Angel*. He is still but a *Turbant-maker*; a Frolicksom Blade; and a Merchant that makes a very small Figure.

204. Letters Written Abroad.

Cousin Jeff, forget not the Maxims thou learn'd in thy Travels; Be true to thy Friends; thy self. Honour the Memory of thy deceased rents. Love all Men, & be good. And be too miss in praying for the Soul of thy deceased Uncle whenever God shall call for it.

Paris, the 26th. of the 2d. Month,
of the Year, 1664.



The End of the Sixth Volume.



